

THE  
BOOK  
OF  
BERTRAM the PRIEST,  
Concerning the  
BODY and BLOOD  
OF  
CHRIST  
IN THE  
SACRAMENT.

---

Written in *Latin* by the Command of the  
Emperour CHARLES the BALD, between  
Eight and Nine hundred Years ago.

First translated into *English* in 1549. And  
now refined and corrected from the Errors  
of the Old Translation.

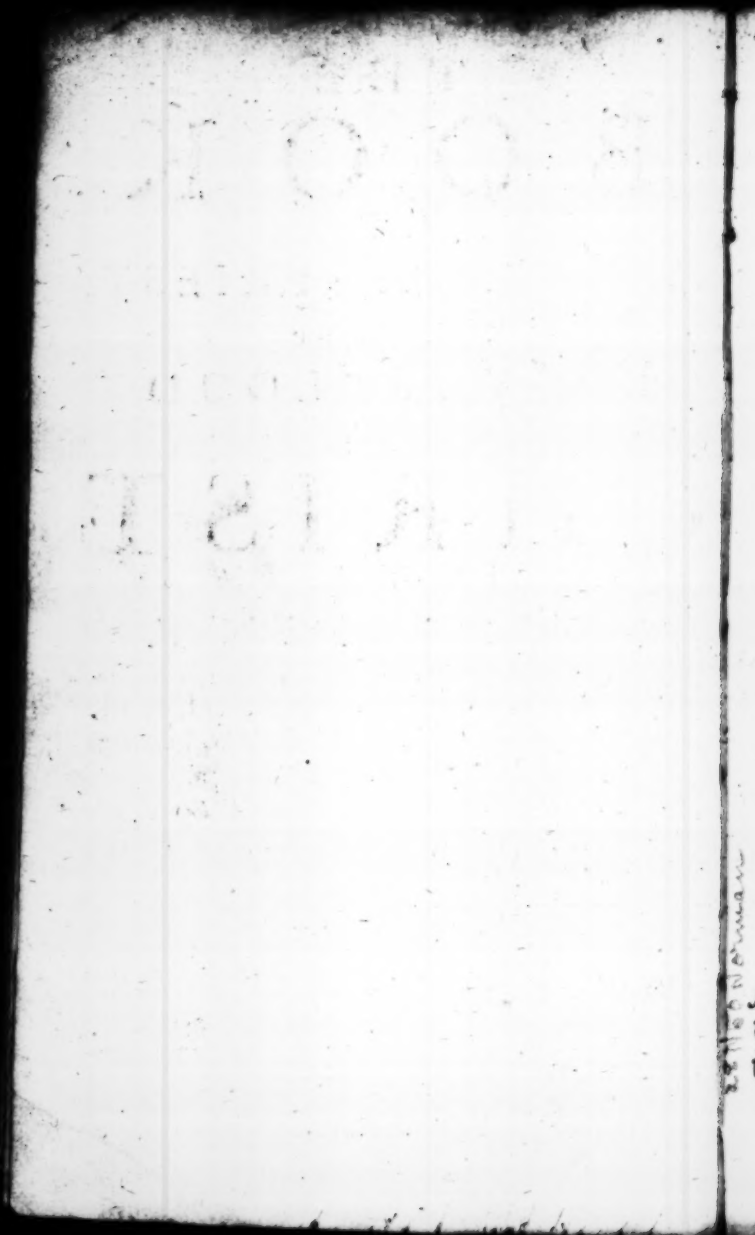
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To which is added,  
Two short Discourses against PURGATORY  
and INVOCATION of SAINTS. +

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To Sir S. B.

S I R,

**N**OT being ignorant of  
your Zeal and Affection  
for the Establish'd Church  
of England, I presume  
to Dedicate this Small tho most  
Excellent Piece of Bertram the  
Priest's, written many hundred  
Years agoe at the Command of  
CHARLES the BALD, Emperour.

All that I pretend to, is, That I  
have corrected some Faults in the  
Old Translation, and endeavour'd  
to refine it, that it might be more  
adapted to the present Idiom of our  
English Tongue, and more ser-  
viceable to the Public.

I have added two short Di-  
scourses; the First, against Purga-  
tory; the Second, against Invoca-  
tion of Saints; which perhaps may

## THE EPISTLE

not be unworthy your acceptance :  
*Which tho they may come short of  
others, yet I am satisfied to be that  
which is agreeable to Reason and  
Scripture.*

Sir, I verily believe, that if  
**Bertram's** most Learned and Ratio-  
nal Arguments were rightly consi-  
dered without Partiality, the great-  
est Champions for that Tenet would  
be constrain'd to own that they are  
unanswerably penn'd.

I have prevailed with the Prin-  
ter to Compose it in as few Sheets  
as well it could, that this Edition,  
with the Additions against Purga-  
tory and Invocation of Saints,  
might be sold as cheap as the Old  
Translation, which I am inform'd  
(to the shame of the Book-seller that  
re-printed it) has been kept up so  
strictly, that the Sale has been much  
bindred.

Sir, I could enlarge with giving  
several Encomiums to this Author,  
and

## DEDICATORY.

*and easily have defended him from  
his Enemies of the Romish Church.  
But Mr. Linde having done it full  
enough to satisfy any rational  
Man, I shall not exceed the Bounds  
of a Dedication, lest I should tres-  
pass too far on your Good-nature:  
Wishing that what I have done may  
be serviceable to the Public, and  
that it may be favourably accepted  
from*

*Your Humble Servant,*

S. D.

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A 3

THE

THE  
P R E F A C E  
TO THE  
R E A D E R.

THE great dispute between the two Women, who should be the Mother of the living Child, was by *Solomon* easily decided, and the living Child by his Wisdom was restored to the right Mother. If Truth and Peace had joyn'd hands with *Rome* and us, Wisdom her self would have justifi'd her Children, and our adversaries would have resolv'd this question (which without all question is to be resolved) that *Bertram* was the true

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the Author of this fruitful issue,  
and his Doctrine was the Tenet  
of the ancient Fathers and the  
Church his Mother.

But such is the designing craft  
of the Church of *Rome*, that  
although the true Son may as  
easily be known by his voice,  
as *Jacob* was to be distinguish'd  
from *Esau*; yet the Mother that  
bred this child would make him  
an *Esau*, and supplant him of his  
birth-right; the Womb that  
brought him forth disclaims his  
Doctrine, the Church that gave  
him suck from her two breasts,  
the two Testaments, denies him  
entertainment: and yet how ex-  
actly the Mother of the Child, and  
this authors Mother sympathize!  
The Mother of the Child, al-  
though she were a Strumpet, yet  
would she by no means suffer  
her Son to be divided, nor ac-  
cept of a dead Child, although

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it was presented to her as her own. This Authors Mother (although at that time of his Birth she had lost much of her wonted modesty) yet would she not agree to have her blessed body of the Sacrament to be divided and given by the halves, yea, although what was offered her, Christ told her it was her body ; yet by no means would she allow of the dead Letter which killeth, but of the quickning Spirit which giveth life.

Here we see the Church of Rome is ancient, not her Errors. We acknowledge she was a Mother-Church, and had sometimes *Kings for Nursing Fathers, Queens for Nursing Mothers* : yea, behold this Man, *Bertram*, had a King, a great King, *Charles the Bald*, to his Nursing Father, and the Romish Church, sometimes the fairest amongst Women,

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men, gave him Milk from her sacred Breasts, as a Nursing Mother.

If there be any remembrance left to Parents for their Childrens merit, *Mother, behold thy Son.*] If there be any means left for Children to relieve their blind and decay'd Parents, *Son, behold thy Mother.*] Such is our Charity to the bond-woman and her Children, that we pitty them, we pray for them, yea, in this Subject of the real presence, We heartily wish, that men had not studied so much to be open where the Scripture is silent and that curious wits had not been wise above sobriety, to have search'd into the ways of the Lord, which are past finding out. That which *Durandus* is reported to have said, does not dislike us; *We hear the Word, we perceive the sound, we know not the manner,*

B. Andrews  
against B-l-  
lar. cap. 1.

a

we

## The PREFACE

*we believe the Presence as well as they, concerning the manner of the Presence, we do not unadvisedly define, nay more, we do not scrupulously enquire; no more then we do in Baptism, how the blood of Christ cleanseth us, no more then we do in the Incarnation of Christ, how the divine nature is united to the humane, we reckon it amongst the sacred Mysteries and indeed the Eucharist is such a Mystery, the remainders whereof should be consumed with fire, that is, (as the Fathers elegantly understand it) which should be adored by faith, not debated by reason.*

But to come to the Author and his Authority. Behold, after 800. years silence in the Grave, there is risen this Champion, to confute this new born Brat, *Transubstantiation*. All the credit that I have, or am like to have in the Church of God, I will ingage it upon



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upon the worth of this little Treatise. A work not pour'd forth upon Adventures, but compos'd with mature deliberation, being requir'd thereunto by *Charles* the Emperour, (neither was it likely, that *so great an Eagle as Charles, would consult with flies*) in whom it was hard to say whether Learning or Magnificence or Grandeur had the upperhand: and for these latter times, let the judgment of that famous Bishop and Martyr, Dr. *Ridley* inform us, of whom I may truly say what *Jerom* did of *Nepotian* (*Pectus suum Bibliothecam fecerat Christi, nec doleat Ecclesia quod talem amiserit sed gaudeat quod talem habuerit,*) who publicly honour'd this Treatise in his Disputations at *Oxford*, and privately bequeath'd it as a Legacy to Dr. *Brooks*, affirming it to be the first means of his conversion

*Jerom ad Paulinum.*

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version and reducement from the common errour of the Roman Church.

But we find the authority of this man, and the dexterity of his subject, to be so great an Eyesore to our adversaries, that they cannot with any patience reflect upon him: Here shall you see *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, but both against *Juda*; here you shall see Jurors and Judges reconcil'd, as *Pilot* and *Herod*, but both against *Bertram*. Will you have him brought as *Paul* was before the Council, and set before them? behold the Man. The Judge doth heark'n, the Counsellors are hush'd, the Cryer proclaims silence, all the people are attentive to know the cause whereof they would accuse him.

*Bellarmino* the Foreman of the Inquest cries, *That Bertram the Priest*

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Priest liv'd above 800. years since, Bellarm. de  
script. Ec-  
clesiast.  
Tom. 7. fol.  
121.  
and was the first that brought in  
question the Real presence, but saith  
he, Paschasius Ratbertus, an Ab-  
bot, Wrote fully and freely of that  
subject against him. So then we  
see him here confess'd for the  
Author, but oppos'd for his Do-  
ctrine, if Bellarmine have spok'n  
the truth, bear witness with him  
of the truth. Only let me tell  
you, I have read that whole  
Tract of Paschasius, Printed by  
them, and there I find he writes  
of the Real Presence, he menti-  
oneth two Sacraments, and main-  
tains the communion in both  
kinds, but of Bertram in his whole  
Treatise *ne ȝeū quidem*, he makes  
not so much as mention of him:  
and this my eyes have witness'd  
for Truth against the Foreman.

The second is *F. Parsons* : ] In his  
*Bertram* (saith he) *was wholly of* Treatise of  
3. Convers.  
part 2.  
cap 10.  
*the Roman Religion, and so lived*  
a 3 and

## The PREFACE

and so died above eight hundred years ago, though after his death some of Berengarius followers, did forge a little Pamphlet in his name against the Real presence of Christs body, as favouring the Berengarian Heresie : Here then we have the man confess'd, but not his Doctrine : I wonder these two Elders living so near together in Rome, were so far asunder in Opinion ; Surely they agree like the two Elders against *Susanna*, both joyned together to accuse the innocent, and both out of their own mouths must receive the like judgment.

*Lib. consens.  
omnium a-  
tat. de veri.  
Chin. Eu-  
char. cen-  
ten. 9.*

The third :] *About the year 806 Delirare cepit Bertramus* (saith *Garetius*). This Man acknowledgeth *Bertram* for the Author, but condemns him for an old Dotard.

*Langd. lib.  
3 Cath. con-  
fut.*

The fourth :] *Langdailus*, He affirms, That though in some things he transgressed the form of words,

yet

## To the READER.

yet he holds correspondency with the  
Catholick Roman Doctrine.

By this Man's saying, I see no  
cause why *Bertram* deserved a  
Writ to privilege his dotage.

The fifth:] *Sanders*, he says, *De visib. Monarch. Eccles lib. 7. An. 816. &c.*  
That under the name of *Bertram*,  
there is a Book extant of the Eucha-  
rist, which is said to have been lately  
written, or by some of *Berengarius*  
followers, for that there was no such  
Doctrine then read, or known in  
that time of his living.

The sixth:] *Reynolds the Priest* In his  
saith, toward 800 years after Christ, *Treatise of the Sacra. cap. 1. fol. 23.*  
one *Bertram*, and a little before him,  
one *Scotus* wrote darkly of the truth  
of this Sacrament, but whatsoever  
the private opinion of *Bertram* was  
his publick speeches and writings  
sounded so ill in the Ears of the Ca-  
tholicks of that age, that *Paschasius*  
an Abbot made a very learned Book  
in refutation of him. These two  
hold together like a rope of Sand;

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the one says, *Bertram* did write but obscurely, the other, It was not *Bertram*, but some obscure Authors : the one says, there was no such Doctrine publish'd in that Age, the other, that *Scotus* at that time wrote darkly, as *Bertram* did on the Sacrament.

*Possev. præf  
ad Lect.  
tom. 1. ap-  
parat.  
Sixt. Sen.  
præfat.  
Bibl.*

The seventh, and eighth:] *Oecolampadius*, under the name of *Bertram* wrote this Book to Charles the Bald, saith *Possevinus* and *Sixtus Senensis*.

*Greg. lib. 2.  
de Præf.  
Chi. in  
Euch. c. 2.*

The ninth:] *The Work is spurious, and tainted with the Leaven of Berengarius heresie*, says *Gregory de Valentia*. These also might well agree, if they could reconcile the times and their different opinions : for *Berengarius* liv'd about Six hundred years ago, and *Oecolampadius* about a hundred. But if either *Berengarius's* followers, or *Oecolampadius* himself wrote this Tract of *Bertram's* it must needs

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needs be that *Phaschafius Ratbertus*, who wrote against this Treatise 800. years ago (as *Bellarmino* and *Reynolds* do affirm) wrote by the Spirit of Propheſie againſt *Berengarius's* followers, and *Oecolampadius* long before they were born.

The tenth :] *Dr. Heskins* ſays, that *Bertram* in the time of *Charles*, wrote of the Sacrament ſuſpiciouſly, and yet in ſuch ſort, as no Man could be certain, what he aſſuredly meant.

In his Parliament of Chr. Sacr. in the Prologue.

The Eleventh:] *Eſpencæus* ſays, That *Bertram* wrote a Book to *Charles the Bald* of the Sacrament ; yet in the judgment of thoſe that favour his error, he intangles both his cauſe and the mind of the Reader, and although he cites many of the ancient Fathers, yet one while he ſeems a Catholick, another while of another Opinion. Theſe two are near to reconciliation, for they

*De Ador. Euchar. cap. 19.*

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both agree upon the certainty of the Author, but condemn the uncertainty of his Doctrine.

*Trithemius  
de Bertr.*

The twelfth:) *Trithemius* a Man without exception, he says, *That Bertram the Priest was exceedingly skilful in the holy Scriptures; he was sharp in Wit, famous for his Eloquence, neither was he less remarkable in life, then in Learning; he wrote many famous and excellent Works unto Charles the Bald, the brother of Lotharius the Emperor; he wrote a worthy Book, (to wit) one Book concerning the Body and Blood of the Lord; he flourished in the days of Lotharius the Emperor and Charles the Bald, about the year of Christ 840.*

You have heard the great Enquest, what they can say against this Author. Yet all this while the *Trumpet hath given an uncertain sound.* Some (you see) deny the Man as a singular Novellist, others acknowledg



## To the READER.

acknowledge the Author, but affirm this Work to be supposititious, others say, he held the Catholick opinion in the main, but squar'd in the form of speaking, so that hitherto you see the Jurors are not agreed among themselves, and therefore they cannot give up their Verdict against him. Only this last witness doth best resolve all the former doubts; he shews, that *Bertram* was no doctard, he shews it could not be written by *Berengarius*, or his followers, for he liv'd and wrote this Work to *Charles* 200 years before his time, he shews he was not spurious but the true Author, and by this his Testimony clearly excludes *Oecolampadius* for the Author, whose writings were not extant when *Trithemius* made his Catalogue of this and other Authors.

Certainly, if these Men had  
been

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been sworn to the Truth as well as to the Church, the Foreman of the Inquest, and the last, would have reconcil'd all the rest.

You have heard (Gentle Reader) the Popes Tenants, his sworn Servants, our sworn Enemies, their best witnesses, *Bertrams* worst accusers, bound by oath to maintain the Papacy, divided amongst themselves. Now listen and hear their sovereign Judges give sentence, and according to their agreement, let him stand or fall in your judgment: And first let their Lord chief Justice, Pope *Clement* the eighth be heard; for as he cannot err, so he may not be contradicted. *Let not Bertram be read* (saith he) *but with leave of the Apostolick See, and with this condition, that the Reader may confute the Hereticks by the errors of that book.* The next are the *Roman Inquisitors*, and the *Trent Fathers*; these also

*Ant. Poss. v.  
Pag. 230.  
Tom. 1.*

*Ind. lib.  
prohibited  
Anno  
1559. G.  
Trident.*

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*also have decreed him to be included in the number of Authors prohibited.* So then you have two principal Judges, a Pope and a late Council condemning him, and yet this may be thought a strange thing, that without a legal proceeding, without trial of the party, without hearing him, or his Advocate speak for him, to adjudge him. Is it worse with the Church of Rome at this day, then it was with Heathen Rome in the time of *Cæsar*? Behold what *Festus* the Governour answers *Pauls* accusers in the like case: *It is not the manner of the Romans to deliver any man to die before he which is accus'd have the accusers face to face, and have license to answer for himself concerning the crime laid against him.* If *Bertram* had been arraigned and condemn'd when he was living; if his accusers had been brought face to face before the Emperor, there

Act. 25. 16

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there might have been some pretence, some Plea, some Record against him; but after seven hundred years continuance to give sentence, and to sit in condemnation against him as Plaintiff, Witness, and Judge, that is neither allowable in Church nor State.

Well, What will *Bertram* do in this case? Surely, he will appeal (*as Paul did to Cæsar*): but to whom? Not to one man alone, but to a multitude: not to an ignorant multitude, but to a learned, to an University; not on our side (for they would be partial) but on theirs, the famous University of *Doway* in *France*, there he was a free denison, bred and born, and his request is to be tryed by his Country. Since therefore he hath appealed to the learned men of *Doway*, to *Doway* let him go. Now I pray what will these Judges do? They hear the Popes sentence, the

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the Councils Decree, the Inquisitors severe Judgment, they weigh soberly his accusers reasons, they examin diligently the Author himself, and finding the former doom too heavy for so slight errors committed by him, they repeal the sentence, and upon more mature deliberation had of the Author, and his Doctrine, with the consent of *Philip the second*, and the *Duke of Alba* to all the *Romish Catholiques* in his behalf, sendeth Greeting.

*Although we care not greatly for this Book of Bertrams, whether it be extant or no, yet because it is often Printed, and read of many, and the Heretiques know by a Catalogue of forbidden Books, that he was a Catholick Priest, and dear unto Charles the Bald, and because we Comment upon other Writers of the same age, and extenuate their errors oft-times by a favourable constructi-*

*Ind. Expurg. Belg. p. 5. edit. Antw. An. 1571.*

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on of them, by the same reason we may allow Bertram, and acknowledge him, for there is nothing worthy of reprehension in him, setting aside a little obscurity in his stile, and his ignorance in using some dark words and sentences, which with marginal notes affix'd, may manifest the true sense and meaning of the Author.

Here then is his last definitive sentence pronounc'd ; they allow the Author, and they allow the Work, so that a right construction be joyn'd to his right meaning : and that no misprision may happen to the parties on both sides, he Judges in the particulars have delivered their Observations (*Viz.*) Where he says, (*folio 1137.*) *Visible, that is to be read and understood,* say they, *Invisible :* and where he says (*infra*) *versu 36. the Substance of the Creature which was before consecration, remaineth after consecration, by the substance is meant*

Lege in  
Ind. Ex-  
purg. Belg.  
edit. An.  
1571.  
*Visibiliter,*  
(i. e.)  
*Invisibili-*  
*ter,*  
*Substantia.*  
(i. e.)  
*Accidens.*

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meant (say they) the accidents do remain. Thus our Adversaries have a free dispensation to read him with these and the like conditions expressed. *It is freely granted, let it be freely accepted.* Now if I should question, how it were possible that the substance of Bread should be annihilated, and the accidents remain without a Substance, it were no disparagement for me not to understand it, for I doubt not, saith the *Index Expurgatorius*, but Bertram, in those days was ignorant, how the accidents could exactly subsist, without any substance, which this latter Age hath most subtilly and truly found out; Neither is it to be marvelled, saith Gregory de Valentia, that some Antients have both thought and writ less considerately concerning Transubstantiation; and this is an answer (saith he) brief and simple, and no way inconvenient.

*Ind. Exp.  
Belg. Ant.  
An. 1571.*

*De Tran-  
sub. l. 2. c. 7.  
Breve &  
simplex &  
sine ullo in-  
commod.  
responsum.*

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*Dominic.*

*Bannes,*

22. p. 58,

*Ec.*

*venient. The reason (as I conceive) is given by another of their side, The Doctors of these latter times have attained more understanding in some things than the ancient Fathers, for they are like Children (say they) standing on the shoulders of Gyants, who being lifted up by the tallness of the Gyants, no marvel if they see further than they themselves.*

It is true indeed, that this Doctrine in *Bertram's* time had not that full stream and general current as it had in the antient Fathers time before it, as it appears in his Preface to *Charles the Bald.*

Neither was this Doctrine broached by a *Novelist*, for then the Emperor would have condemned it, or at leastwise have confused him, neither did he alone in his time hold this Doctrine, for *Scotus* about that time wrote a Book of the same subject. *Alcinius,*

*nus,*



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*nus*, Tutor unto the Emperor, Venerable *Bede*, and *Charles* the Emperor himself, did all favour one thing, and speak one thing at the same time with the same Author. Neither did he in this opinion lean to his own wit, but *did pursue and tread in the foot-steps of the holy and ancient Fathers*. Such was his answer to the Emperor, and such will his Doctrine manifest it self unto the Reader. Neither could this Doctrine be heretical, for saith *Petigian*, for a thousand years after *Christ* and more, there was no heresie in the Church concerning the Real presence, as it appears (saith he) both by sacred Councils, and Doctrine of the Fathers.

*Alcui. lib. de divinis offic. Beda lib. 2. de Tabernac. Cap. 2. Corol. Magnus in Epist. ad Alcuinum. lib. 2. de offic. p. 1. 100. Edit. Colonienfi.*

*Petigian. in 4. Sentent. d. 10. 9. 1. art. 1. p. 2. 353.*

Besides, if this Author had been single in his opinion, as he was singular, how comes it to pass, that in these times he is so much opposed, and in former Ages, he was

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Arnob. ad-  
vers. Gen-  
til. Lib. 3.

was not confuted ? To question the Writers , to obscure the Authors, to mutilate their Books, argues a distrust of the truth and goodness of the cause, and as *Arnobius* sometimes answered the *Gentiles*. *To intercept our Writings, and to drown our Authors, it makes no defence for your Gods, but rather it argues your fear least the Truth should appear.*

Cyp. Lib. 3.  
Epist. 13.

Besides, how comes it to pass, that there is such difference of opinions concerning this Man? how is it that their Kingdom is so much divided against it self, that they cannot by *any glue of Concord* (as *Cyprian* speaketh) nor bond of unity be conjoyn'd ? Some hold of *Paul*, some of *Apollos*, some allow the Book, others deny the Author: Is the Workman and the Work divided ? Is the Author of the Book commended, and the Book it self condemned ?

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Is this the Wisdom and Policy of the Church, to cry *some one thing, some another*, like the common *Craftsmen* for their great *Diana* of the *Ephesians*? These things were much to be wondred at, especially by one that wants perhaps the leisure, perhaps the knowledge, to search into these doubtful disputes, but that the ingenuous confession of *Erasmus* will satisfie a further inquisition. *It is plainly found* (saith he) *that many things in Luther's Books are condemned for Heretical, which in the Books of Bernard and Austin are read for Holy and Orthodox.* Agreeable to that saying of *Maldonats*, expounding a place of Scripture: *Although I have no other Author* (saith he) *for my Exposition, yet I allow it rather than that of Austins and others, (though it be most probable) because this of mine crosseth more the Sense of the Calvinist.*

*Maldon.  
Comment-  
in John 6.*

Thus

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Thus then to end with the Church of Rome (With whom I began:) *She is like a Woman fallen from her ancient happiness, and retaining only some Signs thereof: She hath the Sheaths and Caskets where the Ornaments lay, but the goods themselves She is spoyled of.* Hence it is that we are departed from their Church, as Moses sometimes departed out of Egypt, or as S. Austin from the Manichees: *We have departed from them in Body, they first departed from us in Mind: We from them by place, they from us by faith: we have left with them the Foundations of the Walls; they have left with us the Foundation of the Scriptures; We are departed from them in the sight of Man; they are departed from us in the Judgment of GOD.* And as concerning this Author which I here present unto you, I will say, as S. Jerome answered Evagrius, who desiring his opinion

*Isid. Plea-  
sit. lib. 3.  
Epist. 408.*

*Chrysost. in  
Matt. Ho-  
mil. 49.*

*Jerom. E-  
pist. 126.  
Ad Evagr.*

on

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on concerning *Melchisedec*, whether he were the Holy Ghost; *S. Jerome*, when he had shewed him the judgment of the ancient *Fathers*, of whom some thought *Melchisedec* a Man, some an Angel: *You have* (saith he) *what I have heard, what I have read touching Melchisedec, to bring forth the Witnesses it was my part, let it be yours to judge of the credit of the Witnesses.*

Behold (*Gentle Reader*) the Work-man and the Work: I have cited the Opinions of the Modern Writers, and of the best concerning this Author, it is your part to judge of the credit of them: It was my part to summon their appearance for the tryal of the party, it is your part to judge of the sufficiency of their proof, and their good agreement amongst themselves. You have the Author above 800 years continuance,

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nuance, you have his Doctrine above 1500 years : If his proof make it not good, we will disclaim both the Author, and his Doctrine.

If such a light did so shine when the Church was so much darkned and obscured with the mists of Ignorance, pity it were but this *Lamp* should receive a new *Light*, (*by reprinting of him*) which the Iniquity of the times hath almost extinguished.

Briefly, all that I can say of the Author, is this; That which *Vincentius Lyrinensis* spake of *Tertulian*, may very fitly be attributed to him; *His words are sentences, his sentences victories*: and as concerning the Work, and the exquisite performance thereof, I will say in two words, *Exegit Monumentum*: It may stand, (and long may it stand a Monument to after Ages) that he may be justified in his sayings, and clear when he is judged. H. L. BER.

BERTRAM the Priest's

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*Concerning the Body and Blood of  
the LORD, written to Charles  
the Bald, then Emperour.*

**I** Am by you commanded (most  
famous Prince) to declare to  
your Highness, my judgment,  
concerning the Mystery of the  
Body and Blood of Christ. Cer-  
tain it is, that as this Command  
doth well beseem your Magnificent  
and Princely Degree: So is it a  
most hard thing to be perform'd by a  
Person of my small Abilities. For  
what can better become your Royal  
Foresight and Government, then in  
respect of your self to be universally  
wise, concerning his Holy Mysteries,  
who hath deem'd you worthy of the  
Imperial Throne: and in respect of  
B your

## The PREFACE.

*your Subjects, not to suffer them to wander in their Opinions, concerning the Body and Blood of Christ, in which, doubtless, consists the whole Sum of Christian Redemption. For while some of the faithful affirm, that the Mystery or Sacrament of the Body and Blood of Christ, (which is daily celebrated and administred in the Church) is received under no figure, and under no shadow at all, but acknowledg'd to be the real manifestation and shew of the Truth it self: and again, while others believe and teach, that these things are contain'd under the Figure of the Mystery, and that it is one thing which appears to our bodily senses, and another that our Faith looks upon, it plainly argues that there is no small dispute and difference amongst them.*

1 Cor. 1.  
10.

*And whereas the Apostle writes unto the faithful People, That all of them should favour one thing,  
and*



## The PREFACE.

and speak one thing, and that no Schism should appear amongst them, we must needs say, that they are by no small Schism divided, and rent asunder, who not thinking the self same things, speak variously of the Mystery of the Body and Blood of Christ. Wherefore your Royal Majesty being incited thereto, no doubt by your Zeal for Religion (though perhaps not calmly and indifferently considering of these things, and desiring also that all men should (according to the Apostles command) think and speak one thing, intends a diligent enquiry into the mystery and secret of truth, that so you may recal into the right way, such as have wandred from it. Thence also it comes to pass, that you disdain not, to seek your satisfaction in this matter even from the meanest of your Subjects, perswading your self that the mystery of so solemn a Sacrament, cannot be

B 2

known,

## The PREFACE.

*known, but by inspiration and revelation from God, who having no respect of persons discovers the light of his truth, by whomsoever he himself hath chosen for so great a work. Now as it is no less honourable then the obligation of duty for me so mean a person, to obey your commands : so I confess it is a very hard task for me to dispute and argue upon a Subject so far estrang'd from mans understanding and senses, and into which no man can penetrate, but by the instruction and teaching of the holy Spirit. Wherefore, being at this present subject to your Highness's command, and yet trusting and relying upon the aid and assistance of him of whom we are to discourse, I will as say the best I can to declare my judgment concerning this matter not confiding in my own wit, but pursuing and treading in the footsteps of the holy and antient Fathers.*

( 1 )

A

# TREATISE

OF

*BERTRAM* the Priest, concerning the *Body* and *Blood* of the **LORD**:  
Written by the Command of **CHARLES** the Bald  
then *Emperour*.

**Y**Our Highness puts the Question, whether the *Body* and *Blood* of *Christ*, which in the Church is receiv'd by the Mouth of the Faithful, be given as a Mystery, or in truth and reality? that is to say, whether it contain some secret thing, which is evident to the Eyes of Faith only:

B 3

Or

Or whether, without the vail or coverture of any mystery, the bodily sight, do outwardly behold that, which the sight of the Mind doth inwardly apprehend it to be; so that whatsoever is seen must be really that which it seems to be? And this is the first question. The other is, Whether it be that very body, that was born of the Virgin *Mary*, that Suffer'd, that Died, that was Buried, and that rising again, and ascending up into Heaven, sits now on the Right hand of the Father or no?

Now let us look into the first of these two questions: And lest we be incumber'd with ambiguous and doubtful Terms, let us define what a figure is, and what the Truth is, that so beholding and perceiving some certainty, we may know, whether we ought to defer the course of our reasoning.

*Body and Blood of CHRIST.*

3

A figure is a certain shadow, by certain vails and covertures, as it were obscurely declaring the thing, which it intendeth to manifest: As for example, when we mind to speak of God's Word, we call it Bread: So in the Lord's Prayer we desire to have *daily* Mat. 6. 11: Bread given us. Also when Christ in the Gospel speaketh, saying: *I am the living Bread which* Joh. 6. 51. *came down from Heaven.* Likewise when he calleth himself a *Vine*, and his Disciples *Branches*, saying, *I am the true Vine, and ye* Joh. 15. 1. *are the the Branches.* For all these sayings, seem to speak one thing, and yet mean another.

As for that which we call Verity, or Truth, it is the declaration of a manifest and plain matter, which is not covered with any disguise of shadows, but insinuated and delivered with pure and open (or to speak more plainly)

B 4

with

Mat. 1. 25.

1 Pet. 3.

18.

1 Cor. 2. 2.

Joh. 19.

40, &amp;c.

with natural Significations: As when it is said, *That Christ being born of a Virgin, suffer'd Death, was Crucified, Dead, and Buried.*

Here is nothing shadowed, with figures over-covering the same, but the truth of the things themselves declared by the significations of natural Words or Speeches: Neither may we here, understand any other thing, than that which is spoken and expressed. But it is not so in the former sentences; for neither is Christ the *Bread*, substantially, neither is Christ a *Vine* substantially, neither are the Apostles *Branches* substantially: Wherefore in these latter speeches there is a figure, and in those former, the truth (that is to say, a naked and open signification) is declared by narration or plain Speech. Now let us return to those things (that is, to *the Body and Blood of Christ*)  
for

for which these points have been propounded and uttered. Truly if that great Myſtery be celebrated under no Myſtery at all, then it is not rightly called a Myſtery, becauſe that cannot be called a Myſtery, or ſecret, wherein there is no hidden thing, and wherein there is no matter removed from our bodily Senſes, and wherein there is nothing covered with ſome vail or Shadow. But that Bread which by the Miniſtery of the Prieſt, is now become the Body of Chriſt, doth ſhew one thing outwardly to Man's Senſes, and ſoundeth another thing inwardly to the Minds of the Faithful: Outwardly indeed the form of Bread which it had before, is ſet out, the colour thereof is ſhewed, and the ſavour thereof received and taſted. But inwardly a thing far differing, yea and much more

precious and excellent, is shewed and set forth, and I say, it is much more precious and excellent because it is Heavenly, and Divine: For that my meaning hereby is, that Christ's Body being manifested, is either seen, or receiv'd, or eaten, not with the Senses and Faculties, or power of the Flesh, but with the Eye and Sight of a faithful or believing Mind. The Wine also, which through consecration by the Priest, is become the Sacrament of Christ's Blood, setteth forth one thing outwardly, and contains another thing inwardly. For what other thing is superficially and outwardly looked upon, then the substance of Wine? Drink it, and it has the taste of Wine: Smell to it, and it has the Scent of Wine: Look upon it, and it has the colour of Wine. But if a Man do consider it inwardly,



*Body and Blood of CHRIST.*

7

wardly, then it being, not the liquor of Wine, but the liquor of Christ's blood, it so savours to the Believers minds, while it is tasted, and is so acknowledg'd while it is beheld, and is so prov'd to be, whilst it is smelt.

It is manifest that these things are so, seeing no Man can deny them to be true, because the bread and the wine is figuratively Christs Body and Blood. For outwardly and according to that which is seen, neither is any kind or shew of flesh known to be in that Bread, nor any drop of Blood discerned in the Wine, and yet **Z** for all that, after the mystical consecration, the Bread is no more call'd Bread, nor the Wine, Wine, but both of them together are call'd the Body and Blood of Christ. For if (according to some mens Opinions) nothing were in this matter to be taken figuratively,

Heb. II. I.

ly, but the whole were to be consider'd and look'd upon in truth and reality, then would Faith work nothing at all therein, in regard there would then be no place for a spiritual meaning; but look whatsoever the thing it self were, even that would wholly be taken corporeally, and according to a Man's fleshly understanding. And seeing that *faith* (as the Apostle faith) *is the argument and evidence of such things as appear not*, that is to say, not of such substances as are seen but of such as are not seen, we should then in this action receive nothing according to faith, because that we discern and judge of all that is in it, according to our bodily senses. And what can be more absurd then to take Bread for Flesh, and to affirm, that Wine is Blood? For that cannot be a Mystery in which there is no secret

secret or hidden thing contain'd.  
And how can it be said, to be  
Christ's Body and Blood, in  
which it is not known, that  
there is any change made?

Now every alteration and  
change, is either made from that  
thing which actually it is not, in-  
to that which actually it is: Or  
else when it is changed from that  
which it is, into that, which it is  
not; or from that which it is, in  
respect of quality, to that which is  
not in respect of quality, though  
changed perhaps into another  
quality: But in this Sacrament,  
if only the truth be considered in  
simplicity and plainness, and not  
another thing believed, than that  
which is beheld, no change can  
be known to be made. For nei-  
ther has it pass'd from that which  
it was not, into somewhat that  
is, which is a change that is  
many times made in growing  
things

He prov-  
eth by  
three sorts  
of change,  
that there  
is no  
change  
made in  
the ele-  
ments of  
the Sup-  
per.

The first  
kind of  
change.

The se-  
cond kind  
of change.

things: For seeing they were not before, therefore they change, to the end they may be chang'd from not being, to that which either is, or is to be. But this passage or change happens not here, because that the Bread and Wine were before they seem'd to be chang'd into the Sacrament of the Body and Blood of Christ. Neither yet can that same change be here, which is made from that which it is, to that which it is not, which change falleth out in things that through defects suffer a decay or corruption. For whatsoever doth decay was first, and had its being, because that thing cannot suffer a decay or destruction, which never was. And yet, neither can this change be known to be made in this Subject, because that according to truth, that very kind or shape of creature  
which

## Body and Blood of CHRIST.

II

which is before, is known still to remain. Moreover, that change which is made, from that which is, to that which is not, which change appears especially in things, that suffer diversity and variety of equalities, as for example, when that which was black is turn'd into white; neither can that change, I say, be known to be made here: For nothing can be here found to be chang'd, either in touch, or taste, or in colour, or in favour. Therefore if nothing be chang'd herein, it is not then any other thing than what it was before. But it is another thing, for the bread is become Christ's body, and the Wine his blood, for so he himself saith; *Take ye and eat ye, This is my body:* and speaking of the Cup, he saith likewise, *This is the blood of the New Testament, which shall be shed for you.*

The Third  
kind of  
change.

Matth. 26.  
26, &c.

There-

Therefore they, that in this question, will take nothing figuratively, but will have the whole to consist in the simplicity, and plainness of truth, must be demanded, how, and in what respect this change is made, so that now they be no more that, which they were before, to wit, Bread and Wine, but are the body and blood of Christ? For according to the kind and shew of the Creature, and the outward form of visible things, both of these, that is, the Bread and the Wine, have nothing at all chang'd in them: and if they suffer no change at all, then are they no other thing, but that which they were before.

Your Highness (most noble Prince) perceives, whether the understanding and mind of those men that think otherwise, carries them: For they deny that which men suppose them to affirm,

firm, and they are prov'd to destroy that which they believe. For they do faithfully confess it to be the body and blood of Christ, and in so doing, doubtless, they must now acknowledge, that the Bread and Wine are not the same they were before; and that if they be some other thing than they were before, that then they have admitted some alteration and change.

Seeing then this cannot be denied, let them tell us, how, and in what respect they are chang'd, for a Man shall perceive nothing to be bodily and substantially chang'd in them. Therefore they must of necessity confess, either that they are chang'd, otherwise than bodily and substantially, and by that means, that they are not that which in truth they seem to be, but some other thing, which according to his own being, is not  
seen

He draweth his reason from a double absurditie.

seen or perceiv'd to be : or else, if they will not confess this, they must needs deny it, to be the Body and Blood of *Christ*, which thing is very wicked, not only for a Man to speak, but also to think.

But for as much as they do confess, both the body and blood of *Christ* to be there : And that this cannot be, but by making a change into a better thing , and that this change is made not corporeally or bodily, but spiritually: it remains, that they can only affirm, that this change is made figuratively , because that under the veil or shadow of bodily Bread, and bodily Wine, there is the spiritual body of *Christ*, and his spiritual blood: not that they are the existences and beings, of two several and divers things, that differ between themselves, that is to say, of the body, and of the spirit : but because, that the  
kind



kind or shew of Bread and Wine is in one respect, one and the self same thing, that is, Bread and Wine, and in another respect, it is the body and blood of *Christ*. For in respect, that both of them are bodily and substantially touch'd, they are the kinds and shews of a bodily *Creature*, but in respect of power, because they are spiritually taken, they are the Mysteries of the body and blood of *Christ*. 2

Let us consider the Fountain of holy Baptism, which is not without cause call'd the Fountain or Well-spring of Life, because it reforms them that be partakers of it, to newness of a better Life; and maketh them, to live to Righteousness, *which before were dead in Trespasses and Sins*. Has it this power and force, do ye think, as it is that Element of Water, which appears, or is seen to be? And yet, unless it had

An argument taken, from comparing Baptism, and the Lord's Supper together  
Rom. 6. 4.  
Eph. 2. 1.

had in it a vertue and power to sanctifie, it were not able to wash away the spots and filthiness of Sin: and unless it contain'd the vigour and strength of Life, it could at no hand give Life to them that are Dead, dead I mean, not in the Flesh or Body, but in the Soul or Spirit. Yet notwithstanding all this, if in that Fountain, we have respect to that thing only, which our Bodily Sence looks upon and comprehends, we can see nothing, but a moist and thin Element, to wit, Water subject to corruption, and that such a one, as that of, and in it self, has no other Power in it but to wash our Bodies. But after that the Power of the Holy-Ghost, by the Consecration of the Priest is added to it, it is then become effectual and powerful, to wash, not our Bodies only, but

but our Souls, and made able also, by and through a spiritual Power, to remove spiritual uncleanness. Thus when we see, that there in one and the self same Element two things resisting and as it were striving contradictory one to the other, that is to say, we see a corruptible thing bequeathing incorruption, and a thing that has no life, to yield and give life also. Wherefore we know that in this Fountain and well-spring, one thing is, That which the bodily Senses may touch and perceive, and therefore it is changeable and corruptible : and again, that there is another thing in it, which only Faith can behold, and that therefore it cannot be corrupted, nor come into danger of decay. Wherefore if a Man would demand, What that is, which outwardly washeth the Body, I answer,

swer, that it is nothing but the Element : but if a Man would consider that {which inwardly purgeth, I say that it is : a lively vertue, yea, a vertue that is able to sanctifie, yea, a vertue and Power that giveth Immortality. Therefore the Water in Baptism, is in its own property, a corruptible humour or liquor, but in mystery and spiritual meaning, a wholesom and healthful power.

Thus the Body and Blood of Christ, being outwardly considered, is a Creature, subject to change and corruption : and yet if a Man consider the vertue and Power of the Mystery, it is Life indeed, giving Immortality to such as are partakers thereof.

2 Therefore the things that are seen, and the things that are believ'd, are not all one. For in respect that they are seen, they feed the corruptible Body, they them-

themselves being corruptible: But as they are believ'd, they feed our immortal Souls, which shall live for ever, they themselves being also immortal.

The Apostle writing to the *Corinthians*, saith, *Know ye not, that all our Fathers were under the Cloud, and all passed through the Sea, and were all Baptized unto Moses in the Cloud, and in the Sea, and did all eat the same spiritual Meat, and did all drink the same spiritual drink? for they drank of that spiritual Rock that followed them: and that Rock was Christ.* Hence we perceive, that the Sea and the Cloud both did set forth the kind and figure of Baptism, and that the Fathers of the former Testament, were Baptiz'd in them, that is, in the Cloud, and in the Sea. Could the Sea, as it was seen, and thought to be an Element, have in it the Power and

*1 Cor. 10.  
1, 2, &c.*

and force of Baptism? Or could the Cloud, as it only discover'd the grossness of some very thick Air, sanctifie the People? No certainly: And yet we dare not, since the Apostle spake in Christ's Name, say, that he spake not truly when he said, *That our Fathers were Baptized in the Cloud, and in the Sea.* And altho that Baptism did typifie and set out the form of Christ's Baptism, which at this day is us'd and administer'd in the Church, yet no wise Man dare deny (unless like a mad Man he will presume, to gainsay the Apostles words) but that it was Baptism, and that our Fathers were therein and thereby Baptized. Wherefore neither the Sea nor the Cloud, in respect that they were bodily Substances, did typifie or set out the cleanness of Sanctification, but in respect that they did invisibly

visibly contain, the Sanctification of the Holy-Ghost. For there was in them, that is, in the Sea, and in the cloud, both a visible form, which appeared to the Bodily Senses, and that not in an Image or Shew, but in Verity or Truth: On the other side inwardly there shinn'd forth in them a spiritual power, which appear'd not to the Eyes of flesh, but to the sight & light of the Mind or Soul.

In like manner, the *Manna* that was given to the People from Heaven, and the Water also that flow'd out of the Rock, were corporal and bodily substances, and did corporally both feed the People, and give them drink also, and yet the Apostle calls that *Manna* spiritual Meat, and that Water spiritual Drink. And why so? Because there was in these bodily substances, a spiritual power of the Word, which did feed  
C and

and give drink, rather to the Minds, than to the Bodies of the believers. And though that Meat and that Drink, did but set forth the Mystery of that body and blood of *Christ*, which was to come (which Mystery the *Church* doth at this day celebrate and administer) yet the holy *Apostle* *S. Paul* affirms, *that our Fathers did eat the same spiritual meat, and did drink the same spiritual drink.*

1 Cor. 10.  
3, 4.

It may be ask'd, what he means by this Word (*the same?*) I answer, that he means the very self same thing, which the believing People do at this day eat and drink in the *Church of Christ*. For we may not understand divers things thereby, because it is one and the self-same *Christ*, who with his own flesh fed in the wilderness, the people that were baptized in the cloud, and in the Sea, and then made them to drink



drink of his blood, and that doth now in the *Church* feed his believing people with the bread of his body, and make them to drink of the water of his blood. Which thing the *Apostle* minding to declare, after that he had said, *That our Fathers did eat the same* 1 Cor. 10. *spiritual meat, and did drink the* 4. *same spiritual drink*, he presently added, *for they drank of the spiritual Rock that followed them, and that Rock was Christ.* And this he doth, that so we might understand, that *Christ* was in the spiritual Rock in the Wilderness, and gave unto the People there the water of his Blood. Which *Christ* afterwards offered, even to the People of our age, that body that he took of the Virgin, and was hang'd upon the Cross, for the salvation of believers: From which body also he powred forth great abundance of his blood, by which we should not only be redeemed,

but also made drink thereof.

This assuredly is a wonderful Thing, seeing that *Christ* being incomprehensible and inestimable, had not as yet taken unto him Man's nature, nor tasted death for the Salvation of the World, nor had redeem'd us by his blood, and yet that our Fathers did in the Wilderness by spiritual meat, and invisible drink, eat his body, and drink his blood, as the Apostle is a witness, saying ; *That our Fathers did eat the same spiritual meat, and did drink the same spiritual drink.* We must not here seek out our own reason or way, by which this might be perform'd, but we must have recourse to faith, if we would know, what was done. For he, that now in the Church, by his Almighty Power, spiritually turns the Bread into the flesh of his body, and the Wine into the Water, as it were, of his own blood, he at that time also

also invisibly made the *Manna* that was given from Heaven to become his own body, and caus'd the Water springing or flowing out of the Rock, to become his own blood. Which thing, when *David* did well perceive, he by the Holy Ghost, declar'd and plainly affirm'd, saying, *Man did eat the Bread of Angels.* For it were a fond thing to think that that bodily *Manna*, which was given to the Fathers, should feed the Heavenly Hosts and multitudes of Angels: Or that they do eat any such Meat, who are fed and fattened, as it were, with the dainties of God's Word, here on Earth, I mean Men. Rather the Psalmist, or the Holy Ghost in the Psalmist shews us, either what our Fathers receiv'd in that heavenly *Manna*; or else what the faithful People should believe to be in the Mystery of Christ's Body. In both of

them certainly Christ is signified and set forth : which Christ both feedeth the Souls of the Believers, and is the Food and Meat of Angels: and yet neither of them are done in corporal taste, or bodily feeding, but by the power of the spiritual Word.

Mat. 26.

26, &c.

1 Cor. 11.

23, &c.

And we know, because the Evangelist hath declared the same, that the Lord Jesus Christ, before he suffered, *Took Bread, and gave thanks, and gave it to his Disciples, saying, This is my body which is given for you, do this in remembrance of me. Likewise, he took the Cup, after he had supped, saying : This Cup is the New Testament in my blood, which shall be shed for you.* We see that Christ had not as yet suffered, and yet for all that he instituted the mystery of his Body and Blood : for we cannot think truly that any faithful Man believes, that that bread be-  
came

came Christ's body, which he gave unto his Disciples, and said; *This is my body which is given for you:* or that the Cup contained Christ's blood, of which Cup our Saviour Christ himself said, *This Cup is the New Testament in my blood, which shall be shed for you.* Therefore as he could, even a little before he suffered, turn the substance of the Bread, and the Creature of the Wine, into the Nature and Efficacy of his own Body, which should suffer, and of his own Blood, which afterwards should be shed: so likewise was he able in the Wilderness, to turn the *Manna*, and the Water that issued out of the Rock into the Nature and Efficacy of his own flesh and blood, altho that a long time after, both his flesh was to be hang'd on the Cross for our sakes, and his blood to be shed for the washing away of our Sins. C 4 Here

Here also we ought to consider, how we must understand that which he himself saith : *Except ye eat the flesh of the Son of* Joh. 6. 53. *Man and drink his blood, ye shall not have Life in you.* For he doth not say or mean, that his flesh, which afterwards hang'd on the Cross, should be cut in pieces and parts, and so be eaten by his Disciples, neither yet that his blood which he should shed for the Redemption of the World, should be given unto his Disciples for drink ; for that would have been a most wicked and horrible thing, for his Disciples either to drink his Blood , or to eat his Flesh, as the Unbelievers did at that time understand him. Therefore in the words following he said to his Disciples, who did not unbelievingly , but in some measure of Faith, receive Christ's words, altho they could  
not

not as then penetrate and perceive how those words were to be understood: to them, I say, he said; *Doth this offend you? What then if, e should see the Son of Man ascend up where he was before?* As tho he should say, Never believe that you must either bodily eat my flesh, or bodily drink my blood, or that my body must be divided into parts to be eaten, or my blood distributed to be drunk seeing that after my resurrection, ye shall see me to go up into Heaven, with the fulness of my whole Body and Blood: and then shall ye understand, that my very flesh shall not be eaten of the Believers, as the *Infidels* suppose, but that the Bread and the Wine, being turned into the substance of my body and of my blood, the substance thereof shall be Mysteriously received by the Believers. And presently he addeth; *The Spirit*

Joh. 6.61,  
62.

2

Joh. 6.63. *is it (saith he) which quickneth, the flesh profiteth nothing.* He saith that the flesh profiteth nothing at all, after such a form and manner as the unbelievers understood it, otherwise it giveth life, as the Faithful mysteriously receive it. And why this is done, he himself doth manifestly declare, when he saith, *It is the spirit that quickneth.* Wherefore

2 there is in this mystery of the Body and Blood of Christ, a spiritual operation and working, that giveth Life; without the working whereof, these mysteries profit nothing at all, because they may indeed feed the Body, but they cannot feed the Soul.

Now then here ariseth a Question, which while many propound, they affirm, that these things are done, not in a Figure or Mystery, but in verity  
and



and truth. Which while they affirm, they are found to contradict and gainsay the Writings of the Holy Fathers. St. *Augustine*, Aug. de doct. Christ. lib. 3. one of the chief Doctors of the Church, in his third Book of Christian Doctrine, writeth thus; *Except ye eat* (saith our Saviour) Joh. 6. 53. *the flesh of the Son of Man, and drink his Blood, ye shall not have Life in you. He seemeth to command a wicked thing, and an ungodly act. Wherefore it is a figurative Speech, commanding us to communicate in the Lords Passion, and sweetly and profitably to lay up this in our Memories, that his flesh was crucified and wounded for our sakes. Here we perceive, that this Dr. was of opinion, that the mysteries of the Body and Blood of Christ are under a figure celebrated and received of the Faithful: for he saith plainly, that it is no Religious Act, but is rather a wicked:*

Joh. 6. 66.

Aug. ad Bonifac. epist.

wicked thing, carnally to eat Christ's body, or to drink his Blood: into which fault they fell, who not spiritually, but fleshly, understanding the Lords words in the Gospel, *Departed, or went back from him, and went or walked no more with him.* The same Doctor writing in a certain Epistle to Boniface the Bishop, amongst other things saith thus; *'Tis true we use oft-times to speak thus, that when Easter draws nigh, to morrow, or the next day after is the Lord's passion, whereas he suffer'd so many Years before, at what time that passion or suffering was done but once for all. Also on the Lord's day, that we call Easter-day, we usually say, this day the Lord rose again, whereas indeed, so many years since he rose again are already past. And why is no Man so fond and foolish, as to reprove us speaking thus, as tho we had lyed, but only because*

because we name those days, according to the similitude and likeness of these days, in which these things were done? Insomuch that it is called the very same day, which yet is not indeed the very same, but in the revolution of time, happens to be at the same time of the year; and so also, the act is said to be done upon that day, by reason of the celebration and administration of the Sacrament, which is not done upon that day, but was perform'd long ago. Was not Christ once offer'd about that time? And yet notwithstanding, he is not only every Feast of Easter, but even every day offered among the faithful People, neither is he to be deem'd a Lyar, who being ask'd of another Man, answers, that he is offer'd. For if the Sacraments had not a certain similitude and likeness of those things, of which they are Sacraments, they could not at all be Sacraments; and in respect  
of

*of this very likeness that they have they take the very names of the things themselves. Wherefore, even as the Sacrament of Christs Body is after a certain manner Christs body it self, and the Sacrament of Christs blood, is after a certain manner Christs blood, so the Sacrament of faith is faith.*

Hence we perceive, it was the Opinion of St. *Augustine*, that this Sacrament is one thing, and the things of which they are Sacraments, are quite another thing. Now the Body, in which *Christ* suffer'd, and the blood that came out of his side are the Sacramental things to be signify'd; but the mysteries represented by these things, he says, are the Sacraments of the body and blood of *Christ*, which are celebrated and administered, in remembrance of the Lords Passion and Suffering, and that not only every year once, at  
or

or about the Feast of Easter, but every day in the year. And altho the Lord had but one body, in which he suffered once for all, and but one blood, which was shed for the salvation of the World, yet the Sacraments or Elements signifying these things, have assum'd the Names of the very things themselves, insomuch that they are call'd the body and blood of *Christ*; not for any other reason but for the similitude and likeness which they have to the things which they represent and shadow forth, even as the Feast of Easter, which is observ'd every year, is call'd the Passover, and the resurrection of the Lord: Whereas we know, that the Lord did but once suffer, and but once rise again, about that time. And albeit, that these very days, cannot now be called back, as being already past,

past, yet by their denomination other days are also called, as in which the memory of the Lords suffering and resurrection is rehearsed and celebrated: And this is therefore done, because they have a certain resemblance and likeness of these very days, in which our Saviour once suffered and once rose again: And therefore we say, this day or to morrow, or the next day, is the Lords passion or resurrection, whenas these days, in which these things were done, were many years ago. So we may say, that the Lord is offer'd, when the Sacraments of his suffering are celebrated and administred, whereas indeed he was but once for all offered up in himself, for the salvation of the World, as the Apostle saith: *Christ hath suffered for us, leaving us an example, that we should follow his footsteps.* For  
he

he does not say, that he offered himself every day, because he did it but once ; but this he says, that he hath left us an example, which is daily presented and shewed to Believers, in the Mystery of the Lords Body and Blood, to the end that every one, that shall repair thereto, may know that he ought to be a companion with him in his sufferings ; the Image and lively Type of which, he does, as it were wait for, to be exhibited unto him, in the Holy Mysteries, according to the saying of the Wiseman in the Proverbs, *Comest thou* Prov. 23.  
*to a mighty Man's Table, mark* <sup>1.</sup>  
*diligently what things are set before thee,* knowing that thou thy self must another time provide the like. To come to a mighty Mans Table, is to be partaker of the Lords offering, or as we say, of the Lords Supper : And the  
making

making or considering of such things as are set before us, is the sound understanding or knowledg of the Body and Blood of Christ: Of which whosoever partakes, must know and remember thus much, that he ought to provide an answerable Return, that so he may become a follower of Christ in dying with him, the remembrance of whose Death, he professes and acknowledges, not only in believing, but also in tasting.

Again, S. Paul writing to the *Hebrews*, *Verily*, says he, *such a high Priest it became us to have, as is holy, harmless, undefiled, separated from Sinners, and become higher than the Heavens: who needed not daily (as those high Priests) to offer up Sacrifice, first for his own sins, and then for the Peoples: For the Lord Jesus Christ did this once for all, when he offered up himself.* That which



which he did once, is now his daily exercise and use. For he once offer'd up himself for the Sins of the People; and this very self same Oblation is every day celebrated among the Faithful, but yet in a mystery, that so, that very thing which the Lord Jesus Christ, offering up himself once for all, hath accomplish'd, may by the celebration and administration of the Mysteries, be daily performed and renewed, for the remembrance of his Death and Passion. Neither is it falsely said, that the Lord in those Mysteries is either offer'd, or suffers, because they have a certain similitude or likeness of his Death and Passion, whereof indeed, they are true and lively representations. And therefore the very Mysteries themselves, are called the Lord's Body, and the Lord's Blood, because they have the

the name of one or both those things whereof they are the Sacrament.

*Isidorus, O-  
riginum  
five Etymo-  
logiarum  
lib. 6. cap.  
de officiis  
colum  
14. linea  
28.*

*Isidorus* in his Books which he wrote of the true signification of words, saith thus: *It is call'd a Sacrifice, as though a Man would say, a Holy Act or deed, because through mystical Prayer, it is consecrated and appointed to, or for the remembrance of the Lord's suffering. Whereupon, by his Authority and Commandment, we call it the Body and Blood of Christ, because that though it be made of the Fruits of the Earth, it is yet notwithstanding Sanctified, and so become a Sacrament, God's Spirit working invisibly therein: The Sacrament of the Bread and Cup, the Grecians do call Eucharistia, that is, if it be interpreted, Good grace, or thanksgiving. And what is better than the Body and Blood of Christ? Now the Bread and Wine, are there-*

*Body and Blood of CHRIST.*

41

*therefore compared and resembled to the Lord's Body and Blood, because that as the substance of this visible Bread and Wine doth nourish, and make chearful the outward Man: So the word of God, (which is the living or lively Bread) being once rightly partaken of, doth recreate and refresh the Minds of the Faithful. And this Catholic Doctor informs us, that the same holy Mystery of the Lord's Passion and Suffering, must on our behalfs, or in respect of us, be done for the remembrance of the Lord's Passion. And so saying, he declares that the Lord's Passion or Suffering was only once done, but that the remembrance of it is continually represented to us, in those holy Rites and Solemnities. Whereupon, both the Bread that is offer'd, though it be made the Fruits of the Earth, yet being sanctified, is chang'd into*  
Christ's

2

2

Christ's Body : as also the Wine, though it flow from the Grape, yet through the sanctification of the Divine Myſtery, becomes the Blood of Chriſt, not viſibly indeed, but (as the aforeſaid Doctor affirms) the Holy Ghoſt inviſibly working therein. Whereupon alſo they are call'd, both the body and blood of Chriſt, becauſe they are receiv'd not as they are outwardly ſeen or beheld, but as they are ſpiritually intended or become unto us, by the Spirit of God working inwardly in us. And by reaſon, that through that inviſible power and grace, they are become a far other matter to us, than viſibly they ſeem to be, he therefore makes a difference in ſaying, *That the Bread and Wine, are therefore compar'd and reſembl'd to the Lord's Body and Blood, becauſe that as the ſubſtance of the viſible Bread*  
and

and Wine; nourishes and makes chearful the outward Man: So the Word of God (which is the living or lively Bread) being once rightly partaken of, recreates and refreshes the Minds of the Faithful. Now while he thus delivers himself, he most plainly confesses, that whatsoever outward thing is receiv'd in the Sacrament of the Lord's body and blood, it is all adapted and apply'd to the refreshing of the Body. And so the Word of God, which is the invisible Bread, being invisibly in the same Sacrament, by quickening the Minds of the Faithful invisibly also feed all those that truly partake of it.

The same Doctor also adds :  
It is a Sacrament, when it is celebrated or administred: as when a thing is so done, that the self same thing may be understood or perceiv'd to signifie somewhat, that must in like

*Isidorus loc.  
c. supra ci-  
tato.*

- like manner be holily receiv'd and taken.* In saying these things, he declares that every Sacrament, in holy things, contain some secret or mystery : and that it is one thing which appears visibly, and another thing, which must be taken or receiv'd invisibly : And what Sacraments are to be celebrated amongst the Faithful, he afterwards shews in those words, *Now these are the Sacraments, Baptism, and Chrism, and the Lord's Body and Blood, which are therefore called Sacraments, because under the veil and coverture of bodily things, God's Divine power or vertue, doth secretly work the efficacy or power of the said Sacraments. Whence also it comes to pass, that they are called Sacraments, from certain secret powers or Holy Operations proper to them.*
- 2 And afterwards, saies he, *In Greek it is called a Mystery, because*

*cause it has in it a secret and hidden Vertue.* What are we taught by these words, but that the Lord's body and blood are therefore said to be Mysteries, because they have a secret and hidden meaning, that is to say, are one thing in respect of that which they outwardly seem to be, and another thing in respect of that, which visibly they work within? And hereupon also they are called Sacraments, because that under the veil or coverture of bodily things God's heavenly power and vertue doth secretly, but yet faithfully and effectually, dispense, procure, and work the Salvation of all such as worthily and rightly receive them.

2 By all that hitherto has been spoken, we have declar'd, that the body and blood of Christ, which in the Church are receiv'd by the mouth of the believers,

The sum  
of this former part.

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2 are figures, according to their outward shew and visible form, but that according to an invisible substance, that is, according to the power of that divine Word, they are verily and indeed the body and blood of Christ. Whereupon we conclude, that as they are visible creatures, they feed the body, but that yet, through the power of a more mighty and excellent substance, they do both feed and sanctifie the minds of all faithful people.

And now let us examine the second question, and the purpose or drift thereof, and let us see, whether that very body, that was born of the Virgin *Mary*, that suffered, that was dead and buried, and that sitteth at the right hand of the Father, be the same which through the Mystery of the Sacraments is daily receiv'd in the Church, by the mouths of



of the faithful? To which purpose let us enquire and see what is the judgment of Saint Ambrose concerning this matter. In his Book of Sacraments, his words are these; Truly it was a wonderful thing, that God for our Forefathers rain'd Manna from Heaven, and that they were daily fed with Celestial food: The reason wherefore it is said, that Man did eat the bread of Angels. And yet for all that, all they which eat that bread in the Wilderness, died. But as for this food which thou receivest, yea, this living bread which came down from Heaven, it ministers and yields thee the substance of Eternal Life: And whosoever eateth of this bread, shall not die for ever, because it is the body of Christ. Observe in what respect this Doctor tells us, that that meat, which the faithful receive in the Church, is Christ's body; for,

Ambros. sacra. lib. 1.  
Psal. 78.  
25.

Joh. 6. 51.

says he, This living bread, which came down from Heaven, ministers or yields the substance of Eternal Life. Is it as it is corporally taken, or as it is macerated and chew'd with the teeth, or as it is swallowed with the Throat, or receiv'd into the Stomach; is it, I say, in these respects that it ministers or yields the substance of everlasting Life? No certainly; for so it feeds our flesh that is to die, neither does it procure any incorruption, and so it cannot in that Sense be truly said, that whosoever shall eat this Bread shall never die; for that which the body receives, is corruptible, and cannot by any means bring that advantage to the Body, that it should never die; because, that look whatsoever is it self subject to corruption, is not of Power sufficient to immortalize. Wherefore in that Bread there

There is life, but yet that life appears not to the Bodily Eyes, only it is beheld with the Eye of Faith : Yea, *that is the living Bread indeed, which came down from Heaven :* and of which it is truly said, *whosoever eateth it, shall never die,* and which is also the Lords Body.

Joh. 6.50.  
51.

Again, the same holy Doctor, speaking of the Almighty Power of Christ; *Cannot the word of Christ* (says he) *which was able of nothing to make every thing, be of sufficient Power to change things that are, into that which they were not? For it is not a greater or harder matter to create things a new, than to change the natures of things Created.* Saint Ambrose says, that there is a change made in that mystery of the Body and Blood of Christ, and that it is done miraculously and wonderfully, because it is wrought by divine and Heaven-

Ambros. sacra. lib.5.

ly Power, and that it is a change unutterable, because it is of it self incomprehensible. Now I would fain have them, that in this mystery will conceive and understand nothing, according to the hidden Power that lies within, but judg of the whole according to that which visibly and outwardly appears; I would fain have these Men, I say, to tell me in what respect the change is made in this Mystery? If they say, that it is made in respect of the substance of the Creatures, I answer, that that cannot be; for in respect of the substance of the Creatures, look whatsoever they were before Consecration, they are even the same afterwards: But they were Bread and Wine before, and therefore they remain the same; which is prov'd, because we see, that even when they are consecrated,

crated; they remain in the same kind and form. Wherefore that which our faith looks upon, is chang'd inwardly, by the almighty Power of the Holy Ghost, and it is that which feeds the Soul, and ministers the substance of Eternal Life. Again, the same Doctor, a little after, has these Expressions: *Why dost thou here, in the mystery of Christs Body, seek for the order of Nature, seeing that he, being the Lord God himself, was beside, and beyond the course of Nature, born of a Virgin?* But here *Object.* it will be objected; That Christs Body is that which is seen, and that is his Blood which is drunk: And that we must not inquire how it is made or become his Body, but believe and assure ourselves, that so it is become his Body. I answer, Thou imagin'st only that thou art in the right, but if thou diligently look into

*Ambr. loco  
supra cita-  
to.*

1 Cor. 5. 7.

the Nature and force of the words, thou shalt see there is nothing in what thou alledgeſt. For thou affirm'ſt, both that Chriſt's Body is ſeen, and his Blood drunk: And alſo that thou doſt faithfully believe it to be Chriſt's Body and Blood: But I ſay, that theſe Allegations cannot ſtand together, becauſe if thou believeſt it, thou doſt not yet ſee it, *for we walk by Faith, and not by Sight.* And again, if thou ſeeſt it, thou ſhould'ſt ſay I ſee it to be Chriſt's very Body and Blood, and not, I believe it to be Chriſt's Body and Blood. But for as much as faith beholds that whole thing, whatſoever it be, and the Eye of fleſh perceives nothing, the Learner is to underſtand (which is alſo the Doctors meaning) that thoſe things which are ſeen are the Body and Blood of Chriſt, not in kind and form, but in Vertue and Power : For which reaſon alſo

also he says, that we must not in this matter consider or behold the order of Nature, but reverence and esteem the high Power of Christ, which makes every thing as he pleases, how he pleases, and into what he pleases; creates that which was not, and being created, changes it into that which it was not before.

The same Author proceeding; *Amb. loco eodem.*  
*Verily, says he, the true flesh of Christ, is that which was Crucified, and which was Buried : and therefore this mystery must indeed be the Sacrament of that Flesh : which thing the Lord himself declares, when he says, This is my Body.* How accurately, and how wisely is this distinction and difference made ? Of the Flesh of Christ which was crucifi'd, and according to which also Christ himself was both crucifi'd and bury'd, the Doctor says, that it is the real

and true flesh of Christ: but of that which is receiv'd in the Sacrament, says he ; *It is indeed the Sacrament of that true flesh.* By these words, distinguishing the Sacrament of his Flesh, from the reality of his flesh, or his very flesh, in as much as in respect of the reality of that Flesh which he deriv'd from the Virgin, he said that he was both crucifi'd and Buried. And whereas he said, that the mystery which is at this day celebrated in the Church, is the Sacrament of that very and true Flesh, in which Christ was crucifi'd ; he plainly instructs the Faithful, that that Flesh, in which Christ was both crucifi'd and buri'd, is not a mystery or Sacrament, but the truth of Nature: and on the other side, that this Flesh, which now in a mystery doth contain the likeness of that Flesh, is not that  
Flesh



Flesh in kind or form, but in a Sacrament ; for in kind and form it is Bread, but in a Sacrament it is Christ's real body, as the Lord Jesus himself affirms when he says, *This is my body.*

Mat. 26.  
26.

And the same Doctor in the words following, tells us, *What these words should mean, mention'd in Matthew, What shall we eat ? or what shall we drink ? the Holy Ghost hath in another place, and after another manner expressed by his Prophet, saying, Taste ye, and see how gracious the Lord is : blessed is the Man that trusteth in him.* Now does that same Bread, do ye think, being tasted bodily, or that same Wine, being drunk corporally, declare how gracious the Lord is ? No certainly : for whatsoever it savours is bodily, and pleases only the Palate and the Sense. Shall we think then that:

Ambr. loco  
citat.

Mat. 6. 32.

Psal. 34. 8.

that this is to taste the Lord, to feel and taste some bodily thing? No surely; for the spiritual tasting of the Lord never excites our Appetite to take any notice of bodily taste, or to imagine any thing Corporally in that Bread or Drink, but to feel and discern the whole spiritually, because, *the Lord is a Spirit*, and blessed is the Man that trusteth in him.

Joh. 4. 24.

*Am<sup>r</sup>. loco  
eodem.*

And again, afterwards he says thus; *Christ is in the Sacrament, because the Sacrament is the Body of Christ: Wherefore it is not bodily meat, but spiritual food.* What could be spoken more plainly, more manifestly, or more heavenly? for he saith, *Christ is that Sacrament*: and yet he does not say, that that Bread and that Wine is Christ, which should he have said, he had made *Christ* to be corruptible, and subject to Mortality (which be it far from us to think

think, much more to speak) for it is certain, that whatsoever in that meat, is either bodily seen, or bodily tasted, all that is subject to corruption. The Doctor farther adds these words, *Because it is the Body of Christ.* But perhaps some Man will be ready to cry: Behold he manifestly and plainly confesses, that that Bread and that Wine is Christs body. But let them observe withall, how presently he adds, *That it is not bodily meat, but spiritual food.* Bring not with you therefore the sense and feeling of the flesh, for by that, nothing either is, or can be perceiv'd in this mystery. It is indeed Christ's body, howbeit, not his bodily Body, but his spiritual Body. It is Christ's blood, but not his bodily blood, but his spiritual blood. Wherefore nothing here is to be judg'd, felt, or perceiv'd bodily,  
but

but spiritually. It is Christ's body, but it is not his body, bodily; and it is Christ's blood, but yet it is not his blood, bodily.

*Ambr. eodem loco.*  
1 COR. 10.  
3, 4.

Also afterwards the same Father proceeding; *Whereupon*, says he, *the Apostle speaking of the Figure of Christ, saith, that our Fathers did eat the same spiritual meat, and did drink the same spiritual drink: For the Lords body is a spiritual body, and the body of Christ is the body of the Divine Spirit. For Christ is a Spirit, as we read in the Lamentations of Jeremy: Christ the Lord is a spirit before our face.* And thus he has most plainly taught us, how we should understand the mystery of the body and blood of Christ. For when he had said, that our Fathers did eat spiritual meat, and drink spiritual drink, (whereas notwithstanding, there is none that doubts, but that the Man-

*na*

ne which they eat, and the Water which they drank, were bodily things) he adds concerning the mystery which is now administered in the Church, shewing and determining in what respect it is Christ's body: *For the Lord's body* (saith he) *is a spiritual body.* Christ also is indeed God, and the body which he took of the Virgin Mary, the body that suffer'd, that was buried, and rose again, was certainly a real and true body, and the same also remain'd visible and palpable, that is to say, might be seen and felt, but that body which is call'd the Mystery of God, is not bodily but spiritual: and if it be spiritual, then it is not visible or palpable, that is, it cannot be seen or felt. Hereupon, says the blessed *Ambrose*, *The body of Christ is the body of the Divine Spirit*: Now the Divine Spirit is not any thing that is bodily,

dily, any thing that is corruptible, or any thing that is palpable, or that may be felt. But this body which is celebrated and administered in the Church, is, in respect of the visible kind and form; both corruptible and palpable. Tell me then how it can be said to be the body of the Divine Spirit? Certainly no other way, than in this respect, that it is spiritual, that is to say, that it cannot be seen or felt, and therefore incorruptible.

*Amb. eodem loco.*

To this very end, he adds the words following, *Because Christ is a Spirit, as we read, Christ the Lord is a Spirit before our face.* By which words he plainly demonstrates in what respect it may be said to be Christ's body, that is, in respect that there is in it the Spirit of Christ, the power of the Divine or Heavenly Word, which not only feeds the Soul, but

but also purges and wakes it clean. Wherefore says the same <sup>Pfal. 104.</sup> Author afterward ; *To conclude,* <sup>5.</sup> *this meat strengthens our Hearts, and this drink makes the Heart of Man merry and joyful, according to the words of the Prophet.* It cannot be denied, but that bodily meat doth in some measure strengthen the Heart of Man, and that bodily drink makes his Heart merry. But that the Doctor might shew what meat it is, and what drink it is, of which he speaks, he has plainly and particularly added, *this meat and this drink.* What meat does he mean, or what drink ? Most certainly, Christ's body, the body of the Divine Spirit, and that it might be the more plainly understood, he adds, *Christ is a Spirit,* of whom it is said, Christ the Lord is a Spirit before our face.

By all these places and quotations

*Ambros. sa-  
cra. lib. 5.*

tions, it plainly appears, that we ought not, nor cannot understand or perceive any thing bodily, in this meat, or in this drink ; but that the whole matter must be consider'd and weigh'd spiritually. For the Soul (by which in the place last alledg'd, is meant the Heart of Man) is not fed with bodily meat, or bodily drink, but it is nourish'd, quicken'd and made strong, by the Word of God. Which thing the self same Doctor affirms more plainly in his fifth Book of Sacraments. *Not this Bread (saith he) which goes into our bodies, but it is that Bread of Eternal Life, which ministers food and substance unto our Souls.* And the things following in that Book, do most manifestly declare that St. *Ambrose* spake not this of the common Bread, but of the Bread of Christ's body ; for he speaketh of that daily Bread, which



which the Faithful desire might be given them, and therefore he adds; *If it be daily Bread, why dost thou receive it but once in a year, as the Grecians which dwell in the East are wont to do? Wherefore receive that daily, which may daily profit thee: and live so, that thou mayst be found meet and worthy daily to receive it.* Whence it is manifest, of what Bread he speaks, that is to say, of the Bread of the Body of Christ, which sustains and upholds the substance of the Soul, not as it enters into the Body, but as it is the bread of everlasting Life.

Thus you see, that by the authority of this most learned man, we are taught, that that body, in which Christ suffered, and that blood, which as he hung upon the Cross, he shed from his side, very much differs from that body which the Faithful daily celebrate

brate and receive in the Mystery of Christ's Passion; and from that blood, which is receiv'd by the mouth of the Believers; seeing it is but a Mystery of that blood, in and by which the whole world was redeem'd. For this Bread and this Wine are not Christs Body and Blood, as they are to be seen bodily, but as they spiritually minister and yield unto us the substance of Life. And as for that body, wherein Christ suffer'd once for all, it shewed no other kind or form, than that in which it consisted and was. For it was truly and indeed the very self same, which it was when it was seen, which it was when it was touch'd, which it was when it was crucifi'd, and which it was when it was bury'd. In like manner, the blood that gush'd and flow'd from his side, did not appear one thing outwardly, and shadow

shadow another thing inwardly: Wherefore the very blood of Christ flow'd from his reall and true body: But the Blood of Christ, which the faithful drink up, and his Body which they eat, are one thing in kind and form, and another thing in signification. They are one thing, in that they feed the body with bodily meat: And another thing, in that they feed the souls and minds of men with the substance of Eternal life.

Of which Saint *Hierom*, in his Commentary upon *Pauls* Epistle to the Ephesians, writes thus, *The blood and flesh of Christ*, says he, *is understood two manner of ways: For either it is that spiritual and divine flesh and blood, of which he himself saith, My flesh is meat indeed, and my blood is drink indeed: Or else it is put for that flesh which was crucified, and for that blood*  
which

*Hieronim.  
in epist. ad  
Eph.*

*which was shed with the souldiers  
 spear.* This Doctor hath made a  
 distinction concerning the Body  
 and Blood of Christ, and this he  
 hath done with a very great dif-  
 ference. For while that he says  
 that the flesh and blood which  
 the Faithful daily receive, are  
 spiritual things: And on the o-  
 ther side, that the flesh which  
 was crucified, and the blood  
 which was shed with the Soul-  
 diers spear, cannot be affirm'd to  
 be spiritual or divine: He plainly  
 declares, that there is the same  
 difference between 'em as betwixt  
 spiritual and corporal things,  
 or visible and invisible things,  
 or as divine and humane differ  
 one from another; and that  
 therefore seeing they differ one  
 from another, both of them are  
 not, neither indeed can be, one  
 and the self same thing. Now  
 that spiritual flesh which is re-  
 ceiv'd

ceiv'd by the mouth of the faithful, and that spiritual blood which is daily offer'd to be drunk by believers, must without doubt be different from that flesh which was crucifi'd, and from that blood which was shed by the Souldiers spear ; as the authority of this person last cited, plainly testifies. Wherefore they be not all one : For that flesh that was crucified, was made of the flesh of the Virgin, and was compacted, or consisted of bones and sinews, and was besides distinguished by the lineaments and proportions of the parts and members of mens bodies, and was, through the spirit of a reasonable Soul, quickened into his own life, and proper motions : But the spiritual flesh, which spiritually feeds believing People, in respect of the kind or form which it shews outwardly, being made by the Artificers

tificers hand, consists of certain Grains of Corn or Wheat, and is not compacted of any sinews or bones, nor distinguish'd by any diversity of members, nor made lively by any reasonable substance, nor able to exercise any proper motions (for whatsoever in it affords the substance of life, is the act of a spiritual power, and belongs to an invisible efficacy, and to a heavenly efficacy) but is indeed, in respect of that which is outwardly seen, far different from that which is believ'd in the mystery. Besides, that flesh of Christ which was crucified, did not shew any other thing outwardly then what it was inwardly, because it was the very flesh of a very Man, being also a reall body in the kind and form of a reall body.

Again, we must consider, that there is figur'd by that Bread,  
not

*Body and Blood of CHRIST.* 69

not only Christs own Body, but <sup>1 Cor. 10.</sup> also the body of the people that <sup>17.</sup> believe in him : and therefore it is made of many Grains of Wheat, because the body of the believing People, is thro' the Word of Christ increas'd in a great number of faithful Ones. Wherefore, as the Bread, which is Christ's body, is receiv'd in a mystery ; so also the members of the People, that believe in Christ, are declar'd in a mystery. And as that Bread is said to be the body of the believers, not bodily, but spiritually : so must we needs understand it to be Christ's body, not bodily, but spiritually. So likewise in the Wine, which is call'd Christ's blood, water is appointed to be mix'd, and the one is not suffered to be offer'd without the other, to declare, that the People cannot be without Christ, nor Christ without his People, even

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as

as the Head cannot be without the Body, nor the Body without the Head. And therefore the Water in that Sacrament, represents and signifies the People. So then, if that Wine, being sanctified by the Consecration of the Ministers, be turn'd bodily into Christ's Blood, the Water which is mix'd together with it, must of necessity be bodily turn'd into the blood of the believing People. For where there is but one Sanctification, and by consequence one operation or working, yea where the Consideration is the same, it must needs follow, that that Mystery is the same. But we see, that in the Water, in respect of the Body of it, there is nothing chang'd, whence it follows, that neither in the Wine there is any thing chang'd bodily. So that whatever is asserted of the Water concerning the Body



dy of the People, the same is taken spiritually. And whatever is alledged of the Wine, concerning Christs Blood, the same must of necessity be taken spiritually.

Again, those things which differ one from another, are not all one. That Body of Christ which died, and rose again, and became immortal, *dies not now, neither shall Death any more now bear rule over it*: For it is Eternal, and cannot now suffer any thing. But that which is celebrated and administred in the Church, is temporal, and not eternal; is corruptible, and not incorruptible; is in the way homeward, and not in its own Country: Wherefore they must needs differ one from another, and so by consequence are not all one; and if they be not all one, how can it be said they are Christs real Body, and his real Blood? For if it be Christs

Body, and be truly so said to be (as if it be Christs Body, it must be his body in truth) and if it be Christs Body in truth, and really, then it must needs be that Body of Christs which is incorruptible, and impassible, and so by consequence Eternal : Whence also it must of necessity follow, that that Body of Christs which is celebrated and administred in the Church must be incorruptible and eternal : yet we cannot deny, but that that Body is corruptible, which being chang'd is divided into pieces, to be received, and being macerated, and chew'd with the Teeth, passes into the Body and Stomach. But still that is one thing, which is done outwardly, and that is another thing which is inwardly believ'd through Faith. That which belongs to the Senses of the Body is corruptible, but that which Faith

Faith brlieves is incorruptible. Wherefore that which appears outwardly, is not the thing it self, but the image or representation of the thing ; but that is the truth of the thing, and the thing it self, which is perceiv'd and understood by the Mind.

Hereupon St. *Augustine*, in his Exposition upon *John's* Gospel, speaking of the Body and Blood of Christ, has these words, *Moses also eat Manna, so did Aaron, and so did Phineas, yea many others eat Manna in the Wilderness, who also pleased God, and yet are not dead. And why so? Because they spiritually understood the visible Food, they spiritually hunger'd after it, they spiritually tasted it, that so they might be spiritually satisfi'd and fill'd. For even we also our selves, at this day receive visible Food ; but the Sacrament is one thing, and the vertue or power*

*Aug. in  
Joh. tract  
26.*

Aug. tract.  
eodem.

1 Cor. 10.  
1, 2, &c.

of the Sacrament is another thing. Likewise in the words following, *This is the Bread which came down from Heaven. Manna signified this Bread: the Altar of God also signifi'd this Bread. They were Sacraments: and are different one from another, in respect of their Signs, but are the same, nay all one in the matter signified. Hearken what the Apostle Paul saith; I would not have you ignorant (Brethren) that all our Fathers were under the Cloud, and that all pass'd through the Sea, and were baptiz'd unto Moses, in the Cloud, and in the Sea; and all eat the same spiritual Meat, and drank the same spiritual Drink. Thus they had the same spiritual, both Meat and Drink; but another Bodily both Meat and Drink; for they had Manna: we also have another sort of bodily Food; and yet they had then the same spiritual Food that we have now. And the*  
Apo-

Apostle adds, and they did all drink the same spiritual Drink. They drunk one thing, and we another. but that was in respect of visible kind or form, and yet they both signifi'd one and the same thing by spiritual Power. For how otherwise could it be the same drink? They drank (saith he) of the spiritual Rock that follow'd them: and the Rock was Christ. From thence came the Bread, from thence came the Drink. The Rock was Christ in sign and figure, but the real and true Christ, is in word and in flesh. Again, in the same place: This is the Bread that came down from Heaven, so that whosoever shall eat of it, shall not die: but yet he can only eat that which appertains to the Vertue and Power of the Sacrament, and not that which appertains to the visible Sacrament. And such a one is he who eats inwardly, and not outwardly only:

Aug. tract.  
eodem.

*And who eats the same in his heart through Faith, not he that chews it between his Teeth.*

And in another place of his said Exposition upon John, bringing in our Saviours Words, he speaks thus, *Doth this offend you, that I said, Behold I give you my flesh to eat, and my Blood to drink? What then if ye shall see the Son of Man ascend, where he was before? What means this? Does he by his Speech unfold their doubt? Doth he by so saying, explain that wherewith they were offended? Most certainly, and that fully also, if they could have understood it. For they thought, that he would have given his Body, but he said that he would go up into Heaven, and that whole as he was: as though he should have said, When ye shall see the Son of Man ascending where he was before, at the least even then ye shall know, that he will not give his Body*

## Body and Blood of CHRIST.

77

dy after such a manner and fashion,  
as you imagine and fancy: yea, and  
even then also ye shall understand,  
that his Grace is not consum'd or  
eaten up by Bits and Morsels. For  
the Lord himself says, It is the Spi-  
rit that quickens, the Flesh pro-  
fits nothing. And after he had utter-  
ed many Words and Sentences, he  
again adds: Whosoever (saith the Aug. tract.  
eodem. Apostle) has not the Spirit of Christ, Rom. 8.9.  
he is none of his. Wherefore it is the  
Spirit that quickens, the flesh pro-  
fits nothing. The words that I  
have spoken unto you, are Spirit  
and Life. What means this, that  
they are Spirit and Life, but that  
they must be Spiritually understood?  
Hast thou understood them Spiritu-  
ally? then they are Spirit and Life  
to thee. Hast thou understood them  
Carnally? Yet then are they also  
Spirit and Life, but not to thee.

By the Authority of this Doctor  
expounding the Lords words,

Joh. 6.60.

concerning the Sacrament of his body and blood, we are plainly taught, that those words of the Lord must be understood spiritually, and not carnally, even as himself says: *The words which I speak unto you are spirit and life*: yea, even those words which he spake concerning the eating of his flesh, and the drinking of his blood: For he speaks of those words wherewith his Disciples were offended. Wherefore, to the end they might not be offended, the heavenly Master or Teacher, calls them back from the flesh to the spirit, and from bodily sight, to invisible understanding. We see therefore, in what respect that meat of the Lord's body, and that drink of his blood, are truly and indeed his body, and truly and indeed his blood, that is, as they are Spirit and Life.

More-



*Body and Blood of CHRIST.*

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Moreover, such things as are all one, are contained in or under one definition. Now it is affirmed of the real and true body of Christ, that he is very God and very Man: God, as he was begotten of the Father from before all beginnings: and Man, as he was towards the end of the World, conceiv'd and born of the Virgin Mary. But these things cannot be said of that body of Christ, which by a mystery is celebrated and administred in the Church, and yet it is after a certain manner known to be Christs body: now that manner is in figure and representation, that so the truth, and the thing it self, may be the better perceiv'd.

Now in these prayers, which are said after the mystery of the body and blood of Christ, and to which the people answer, *Amen*, thus it is utter'd by the Priests voice:

voyce: *We that take or receive the pledge of everlasting life, do humbly beseech thee to grant, that we may, with a manifest and plain partaking, receive that which we touch, in the image or representation of the Sacrament.*

Now we know that a pledge and an image or representation, appertain to another thing, that is to say, have respect not to themselves, but to another thing. For a pledge is a pledge of that thing, for the pledging of which it is given, and not the thing it self; as likewise an image is the image of that thing, the likeness of which it represents, or shadows forth. For these things do signifie the thing it self, whose figure and pledge they are, and yet for all that, they do not very manifestly declare the things themselves. Which being so, it plainly appears, that this body and blood  
are

are the pledge, and (as it were) the figure, or representation of a thing that shall be to the end, that that which is now shew'd by a similitude, may, in time hereafter, be, by manifestation, revealed. From whence, I conclude, that if now they signifie, and in time to come shall make manifest, or lay open, that then, that is one thing, which is done and performed now, and that that is another thing, which shall in time to come be manifested and laid open. Wherefore, that which the Church celebrates and administers, is both the body and blood of Christ, but yet as a pledge, and (as it were) the figure, or representation. But then it shall be the truth, whereas now, not the pledge, nor the figure, or representation of the thing shall appear, but the truth of the thing itself.

Also

Also in another place of the said prayers, *We beseech thee, Lord, to grant that thy Sacraments may work that in us, which they do contain, that looking what we now administer and receive in form, we may also receive it in the truth of the things.* He says, that these things are celebrated and done in shew and form, and not in truth, that is, in similitude or likeness, and not in the declaration of the thing it self. Now the form and shew of a thing, and the verity or truth of the self same thing, differ one from another. Wherefore that body and blood, which is celebrated and receiv'd in the Church, differs from that body and blood, which is known to be now glorifi'd in Christs body, thorow his Resurrection. And the former of these two bodies is a pledge and figure; and this latter is the very truth it self; for  
 GRA the

the former is only celebrated and administered, till such time, as we may come to the other: but when we shall once come to this latter, the former shall be remov'd and taken away. Wherefore it appears, that they are by a very great difference distinguish'd one from the other: Yea, look what difference there is between the Pledge and thing for which the Pledge is given, and between an Image, or the thing whose Image it is, or between the form and shew of a thing, and the truth it self, so much difference there is, between the one and the other. Thus we see, that the mystery of the body and blood of Christ, which the faithful now receive in the Church, much differs, and is far sever'd from that Body, which was born of the Virgin Mary, which suffered, which was buried, which rose again,

again, which ascended into Heaven, and which sitteth at the right hand of the Father. For that which is celebrated and receiv'd while we are in the journey of this life, must be spiritually receiv'd and understood; for Faith believes the thing which it sees not, and lays hold of that which spiritually feeds the Soul, and makes glad the Heart, and procures Eternal life, and Incorruption, whilst we look not upon that which feeds the Body, or is chew'd between the Teeth, or is broken in pieces, but that only which is spiritually receiv'd in Faith: whereas that body in which Christ suffer'd and rose again, is his own reall Body, which he took of the Body of the Virgin *Mary*, which also was palpable and visible, yea, and that after his Resurrection, even as he himself says unto  
the

the Disciples: *Why are ye troubled? and wherefore do thoughts and doubts arise in your Hearts? Behold my hands and my feet, for it is I my self. Handle me and see, for a Spirit hath not flesh and bones as ye see me have.*

Let us hear also what *Fulgen-  
tius* writes in his Book of Faith; *Take heed that thou most stedfastly believe, and by no means doubt, that the onely begotten Word of God became flesh, and offer'd up himself* Fulgen. de Fide. *for us as an offering, and a sacrifice of a sweet smelling savour unto God. Unto whom, with the Father, and the Holy Ghost, the Patriarchs, Prophets, and Priests, did in the time of the Old Testament, offer up several Beasts in Sacrifice: and unto whom also, with the Father, and the Holy Ghost (with whom he is one and the self same God-head) the holy Catholick Church being dispersed through-*  
out

out the whole World, ceases not  
 in Faith and Love, to offer up  
 the Sacrifice of Bread and Wine.  
 For in those Sacrifices of Flesh  
 and Beasts, there was a significa-  
 tion of Christ's Flesh, which even  
 he himself, being without sin,  
 should offer for our sins: and of  
 his blood also, which he should shed  
 for the forgiveness of our sins: but  
 in this Sacrifice of Bread and  
 Wine, there is a thanksgiving for,  
 and a remembrance of that Flesh of  
 Christ, which he offer'd up for us:  
 and of that blood, which he him-  
 self, being very God, did shed for  
 us: of which St. Paul speaks in  
 the Acts of the Apostles, and in  
 the 20 Chapter of the said Book,  
 saying, Take heed unto your selves,  
 and to all the flock, whereof the  
 Holy Ghost hath made you Bishops  
 or Overseers, to govern the Church  
 of God, which he hath purchased  
 with his own blood. Wherefore  
 there

Act. 20.  
 28.



there was in the former Sacrifices figuratively signified, that that should be given to us: but there is in this Sacrifice evidently and plainly declar'd, what is given unto us. Now the Doctor in saying, that there was in those Sacrifices signified what should be given unto us, and that in this Sacrifice, there was declar'd what was given unto us already, plainly declares, that as those Sacrifices had the figure of things to come, so our Sacrifice is a figure of things that are past. By which expressions he has most evidently declar'd, what great difference there is between that body wherein Christ suffer'd, and this body which is celebrated and administred in the remembrance of his Passion, or Death. For that body wherein he suffer'd, was his proper, and very or true body, having no mystical or figurative

gurative matter in it : But this latter is a mystical Body, shewing one thing outwardly in figure, and inwardly representing another thing, through the understanding and apprehension of Faith.

Aug. de sa-  
cra. Altar.  
Serm.

To this let us add one more testimony of that Reverend Father, *Augustine*, which shall both warrant the truth and credit of our sayings, and make an end of our Discourse. In a certain Sermon, which he made to the People concerning the Sacrament of the Altar, *The thing which you see on God's Altar*, says he, *you saw the same the Night that is past : but as yet ye have not heard what it is, what it means, and of how great a Mystery it is in the Sacrament. The thing which you see is Bread, and the Cup, which also your own eyes do demonstrate to you : but as concerning that where-*  
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your Faith requires to be in-  
structed, the Bread is the Body of  
Christ, and the Cup is his Blood.  
This indeed is shortly said, and it  
may be perhaps sufficient for Faith,  
but yet Faith always needs In-  
struction; for the Prophet says,  
Unless ye believe, ye shall not un-  
derstand. You may peradventure  
object, Thou bidd'st us believe, but  
yet we say, Declare to us what we  
must believe, that we may under-  
stand. For such a thought may  
arise in some Man's mind: We  
know from whom our Lord Jesus  
Christ took his flesh, meaning, the  
Virgin Mary: He being an Infant,  
did suck, and was nourish'd, and  
did grow, and came to Man's  
Age, he suffer'd persecution at the  
Jews hands, he was hang'd upon a  
Tree, he was murdered, he was  
taken from the Cross, he was buri-  
ed, the Third Day he rose again,  
he ascended into Heaven, even  
what

Isai. 7. 9.

what Day pleased him, thither he  
 carried up his body, from thence  
 shall he come to Judge the Quick  
 and the Dead, and he is there now  
 sitting at the Right Hand of the  
 Father. How then is the Bread  
 his Body? and the Cup, or that  
 which is contained in the Cup,  
 how is it his Blood? These  
 things (Brethren) are therefore  
 call'd Sacraments, because one thing  
 is seen in the substance, and another  
 thing understood: that which is  
 seen hath a bodily kind, form, and  
 shew: but that which is understood,  
 has spiritual operation. The re-  
 verend Author in speaking these  
 things instructs us, what we ought  
 to think and hold, both concern-  
 ing the Lords own Body, which  
 was born of the Virgin Mary, and  
 sitteth now at the Right Hand of  
 G O D, and in which he shall  
 come to Judge the Quick and  
 Dead: and also concerning that  
 Body,

Body, which is set on the Altar, and of which the People are partakers. That Body is sound and whole, and is not divided by any cutting, neither shadow'd with any figures: but this Body which is set upon the Lord's Table, is both a figure, because it is a Sacrament, and also as it is outwardly seen, has a bodily substance and form that feeds the Body, but as it is inwardly understood, it has a spiritual operation, which quickens the Soul.

And the same Doctor, minding to speak somewhat more plainly and manifestly, of this mystical Body, in the words following, *If ye will therefore understand what Christs body means, says he, hear the Apostle, saying, Ye are the body of Christ, and members in particular. If then ye be the body of Christ, and members in particular, your mystery is set on the Lord's Table,*

*Aug. de sacra. altar. Serm. 1 Cor. 12. 27.*

Table, and ye receive the mystery of the Lord. You answer, Amen, to that thing which you your selues are, and by so answering, you subscribe and consent to the same. Thou hearest then Christ's body, and thou answerest, Amen: be then a member of the body of Christ, that so thy Amen may be true and right. But wherefore is this done in Bread? In this matter we will tell ye nothing of our own Invention, let us rather hear the Apostle himself utter his mind, when speaking of this Sacrament, he says, We that are many, are one bread, and one body, &c. Thus the holy Augustine sufficiently instructs us, that as Christs body is signifi'd by the Bread which is set upon the Altar, so also thereby is signifi'd the body of the people that receives it, manifestly thereby declaring, that that is Christs proper or own body, in which he was born of the Virgin, in which he suck'd,

in

1 Cor. 10.  
27.

in which he suffer'd, in which he dy'd, in which he was buried, in which he rose again, in which he ascended into Heaven, in which he sitteth at the right hand of the Father, and in which he shall come to judg the quick and the dead: Whereas that which is set upon the Lords Table contains only the mystery of the other, even as it likewise contains the mystery of the believing people, the Apostle himself witnessing the same where he says, *We that are many, are one bread, and one body in CHRIST.*

1. Cor. 10.  
17.

Your Wisdom hence (most noble Prince) may well perceive and understand, that I have both by the testimonies of the sacred Scriptures, and by the sayings of the holy Fathers, faithfully quoted and recited most evidently declar'd, and plainly prov'd, that that Bread which is call'd

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Christe

Christs body, and that Cup which is call'd Christs Blood, is a Figure, because it is a mystery: and also that there is no small difference, between that body of his, which is so in a mystery, and that other body of his, which suffer'd and was buried, and rose again, because in the one was the very proper body of our Saviour, neither was there in it any figure or signification, but the manifestation and plainness of the thing it self was known, and of which also the Believers at this day desire the sight: since that is our head, and when we see it, our desire shall be satisfi'd: *For he and the*

*Father are one*, not in respect that our Saviour hath a body, but in respect of *the fulness of the God-head*, which dwelt in Christ, as he was man. Whereas in the other, which is celebrated and administr'd by a mystery, there is a figure,

Jo'h. 10.  
30.

Col. 2. 9.



figure, not only of Christs own body, but also of the body of the people that believe in Christ: for it bears the figure of both the bodies, that is to say, both of Christs body which suffer'd, and rose again, and of the people, that are in Christ, through Baptism born again, and quickened from the dead.

To all which we may add also, that this Bread, and this Cup, which is call'd the body and blood of Christ, doth lively represent or set out the remembrance of the Lords passion or death even as he himself hath said in the Gospel, *Do you this in remembrance of me:* which the Apostle Paul expounding, saith, *So often as ye shall eat of this Bread, and drink of this Cup, ye shall shew forth the Lords death till he come.*

Here we are taught by our Saviour, and by the holy Apostle

Luk. 22.  
19.

1 Cor. 11.  
26.

1 Cor. 13.  
12.

Saint *Paul*, that that Bread, and that Wine, which is set on the Altar, is there set for a figure or remembrance of the Lords death, to the end it might call back to our remembrance, that which hath been done in time past, that so we being made mindful of that his passion, might by it be made partakers of Gods gifts and graces, by which also we are deliver'd from death; knowing this, that when we shall come to see and behold Christ, we shall have no need of such instruments and means, thereby to be put in remembrance, what his unmeasurable and infinite goodness hath endur'd for us: the reason is, because that *when we shall behold him face to face*, we shall be put in mind, not by any outward admonition of temporal things, but by beholding him in the very contemplation and sight of the truth

truth it self, which shall instruct us how we ought to give thanks to the Author of our Salvation.

And yet I would have no man think, because we speak thus, that therefore the faithful do not in the mystery of the Sacrament, receive the Lords body and blood, because faith receives that thing, not which the eye sees, but that which the heart believes: For it is a spiritual meat, and a spiritual drink, spiritually feeding the soul, and giving the fullness of everlasting Life, even as our Saviour himself commending and setting out this mystery, saith, *It is the spirit that quickens, the* Joh. 6.63, *flesh profits nothing.*

Thus I Being a person of mean parts, yet desiring to yield obedience to your Excellencies Command, have presumed and undertaken to discourse of no small matters: wherein I have not fol-

low'd the presumption of mine own thoughts or judgment, but regarded rather the authority of the ancient Fathers: which, if your Highness shall allow, as spoken Catholicly and Christianly, impute it, I beseech you, to the deserts and worthiness of your own Zeal and Religion, which was not ashamed (having for a while laid aside the glory of your Royal magnificence) to demand an answer concerning the Truth of such a poor and mean person as my self. But if peradventure these things shall not please and satisfie your expectations, ascribe it to my folly and want of learning, which could not effectually explain and unfold what your Highness wish'd for, and I my self no less ardently desir'd.

*Here endeth Bertrams Book,  
concerning the Body and  
Blood of the Lord.*

TWO

TWO  
SHORT DISCOURSES  
OF  
PURGATORY  
AND

Invocation of Saints.

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*Mortalia Facta perebunt.*

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L. Of Purgatory.

THERE are two things more which make a great difference between the Protestants and Roman Catholicks, that is to say, Purgatory, and the Invocation of Saints. Figments that

have so little foundation either upon Scripture or Reason; that were they not maintain'd and upheld upon the experience of that Worldly Maxim, *Outward Godliness is great gain*, to support the Grandeur and Pomp of the Court of Rome, there would be much more Peace and Union in Europe, and those Paper Wars would cease that engage *Protestants* and *Papists* in those daily Conflicts that foster the irreconcilable hatred between both Parties; while the Contest is not *pro Aris*, but *pro Focis*; not for Religion or Conscience, but the Advantages and Emoluments of a Religion that set the World together by the Ears, Thus 'tis not that the Popish Priests care a Straw whether the People are purg'd in Purgatory or no, but the Money got by Indulgences,  
and

and other Fees that are pay'd by the by, 'tis *Venter*, *Ingenii* *Largitor*, that sharpens the Wits of the parties concerned to find all manner of Arguments to maintain that which maintains them.

*Purgatory* then is a Place, in which, as in a Prison, Souls are purg'd after this Life, which were not fully purg'd in this World, that so being cleans'd they may be able to enter into Heaven, into which nothing unclean is admitted to enter. For which Reason it is, that besides the Church *Militant* on Earth, and the Church *Triumphant* in Heaven, they add a Third, the Church *Labouring* in *Purgatory*. Nor is this any New Invention of the Pillars of the Court, and Pomp of Rome, but borrowed from the *Fancies* of Paganism, and translated into *Popish Christianity*.

## Of Purgatory.

For Plato in his *Dialogue* of the Soul, tells us of a certain Lake, to which, he says, those that have liv'd indifferent well, do come, and stay for a time, but being purg'd, and having born the pain of their iniquities, they are released. *Virgil* also finds out the same Discovery in Hell, where he makes this description of his Purgatory in these words,

— *Aliis sub gurgite vasto  
Infectum eluatur scelus, aut ex-  
nitor igne.*

Yet none of these High-flown Wits of Rome could ever tell where this Purgatory was, till an Italian Cosmographer, *Joseph Rosaccio* by name, found positive where it lay, and in his *Theatre of the World*, Printed at Venice, 1620. gives 'em the ve-

ry



ry dimensions of it; that is to say, fifteen thousand six hundred and fifty Miles in compass, and distant from the Earth, two thousand five hundred and five Miles and a half.

Happy had it been, that this discovery had been made during the sitting of the *Council of Trent*: For they having appointed the Cardinal of *Warmerland* in *Prussia*, and eight Prelates more to form the Decree of Purgatory, some would have had mention made of the Place, and of the Fire. But others were of opinion, that in regard it could not be done without great difficulty, and that it was impossible to find words to express it, so as to give satisfaction to all Men, it was better to say no more, then only this, That the good Works of the Faithful, were sufficient  
for

for the Remission of Punishments.

In the time of *Gregory the First*, it is apparent, that this same Purgatory was not then forg'd: By the Confession of the Pope himself. For, *says he*, when we are withdrawn from this Habitation of the Flesh, we are presently carry'd to Heavenly Recompence. *Father Cotton* a famous *Jesuit*, was so puzl'd about this Purgatory, that it was one of the chief Questions which he put to the Devil, when he thought he had him in his Power, which was the most evident place of Scripture to prove Purgatory, as is recorded by *Thuanus* an Eminent Historian. And *Spanhem* (in his Life and Death of *Vicount Dona*) relates the Confession of a *Jesuit* to a *Swedish* Princess, being by her upon her Death-bed, conjur'd

jur'd to tell her, whether there were any Purgatory or no? to which he answered, That there was no Purgatory indeed, but that it was a Profitable Invention to keep the People in Devotion, and therefore still retain'd to a good and laudable end.

And the famous *Perron*, that mighty Champion of the Court of *Rome*, most evidently demonstrates that Purgatory was no Article of his Faith : while he himself doubts whether it be a real, or a Metaphorical Fire. So that of all other things, Purgatory has rather lost then gain'd by the Improvement of modern Discovery.

For as for the Ancients, it can no where be made appear, that ever it came into their thoughts, while some affirm that the *Soul* can suffer nothing without the *Flesh*. Others, that Fire  
can

can never touch the separated Soul. Others, that the Body without the Soul, and the Soul without the Body, cannot be Partakers of Punishment or Reward. Others, that a simple Substance cannot feel Pain; for that whatever Substance feels Pain, cannot be Immortal. And St. *Austin* is positive in this; that there are only two Places, and no third: only that he, who merits not to Reign with Christ, shall Perish with the Devil.

However there's Money to be got by Purgatory, and therefore it must not be lost for a Word speaking; rather it must be supported and maintain'd by all that can be wrested from Scripture and Reason: and Scripture and Reason themselves must be tormented and put upon the Rack, till they confess the Torments of an Imaginary Purgatory,

tory, of which they know nothing at all.

But it is a kind of ominous Fate, that the first Text which they bring to prove an Imaginary *Chimera*, is the second Book of *Macchabees*. c. 12. v. 45. The Authority of which Book, is altogether question'd, as not being Canonical. The words are these, *Wheneupon he made a Reconciliation for the Dead, that they might be delivered from Sin.* From whence there can be no Argument deduc'd for *Purgatory*, seeing that the Example of those Persons, and their opinion concerning the Dead, (for it was no more then *well* and *honestly* meant) might be altogether as Erroneous, as theirs, that quote their Authority.

The next, which is alledg'd out of *Matthew* 12. 32. That *whosoever sinneth against the Holy*  
*ly*

*ly Ghost, it shall not be forgiven him, either in this World, or the World to come,* is as insignificant. For it is plain, that there is no other Sin mention'd in that place but the *Sin against the Holy Ghost*. Which if they who commit shall never be forgiven, either in this World, or the World to come; what Argument can that be for Purgatory, which wholly destroys the use and Intention of it? So that all that can be deduc'd from hence, is this, that there are other Sins which shall be so far forgiven in this World, as that their forgiveness shall become Preparatory in the World to come; that is, their Pardon is granted here, but Seal'd in the World to come. And therefore they are no true Logicians, who assert things positively from insinuations and Conjectures.

The third place taken out of the  
the

the 1 Cor. 15. 29. *Else what shall they do who are Baptiz'd for the Dead ?* is wholly intended by the Apostle to prove the Resurrection of the Dead, at the dissolution of the World, when all things, as he says, in the foregoing Verse, *shall be subdu'd unto Christ, and the Sun shall be made subject to him.* At what time it would be a frustraneous Act of the Divinity to erect a Purgatory, when the materials of Purgation already prepared shall be let loose upon the whole frame of the Universe. Then again in the Expression of being *Baptiz'd for the Dead* ; the Apostle makes no distinction between *Dead* and *Dead* ; but speaks of all, without any Exception : which is a second Argument, that in this place he only goes about to prove the Resurrection never so much as dreaming of Purgatory, about  
which

which there was never any question started at that time. Neither will the Patrons of Purgatory themselves allow all the Dead to be admitted to the Favour of Purgatory, tho' they allow all the Dead to rise : which would of necessity follow, were this place to be supposed an Argument for Purgatory.

The fourth place *Matt. 5.v. 29. Agree with thy adversary while thou art in the way,* is no less ridiculously then studiously wrested : For *by the Way* the Romanists would have a middle place to be understood between Earth and Heaven, where Souls put in, as it were into a kind of *Aerial Alsatia*, till they can make a Composition with Heaven. Whereas by St. *Lukes* repeating the same Admonition of Christ. *Luke 12. 58.* Here is nothing but an usual *Phrase and Idiom* of Speech of a person



person giving good advise to an obstinate and wilful man, who having injur'd his neighbour, stands peremptorily upon his justification. *When thou goest*, says the Text, *with thine Adversary before a Magistrate*, stay a little and consider by the way what thou hast to do, and if thou canst, make an end of the business, least thou be found Tardy and it befall thee so and so——And this is every days advice and practise among sober and prudent persons. Now had they from hence erected a fourth place, for the Souls to stop and take this wholesome advice of endeavouring Agreement and Reconciliation, there had been something in it; but to erect the Prison before they had appointed the place for Agreement was a more then Comical Peice of Nonsense. Besides that the words of Christ are,

are no way figurative, but easie and in a plain form adapted to his meaning, and the sense such, as he could not well have made use of others to express himself by. A peice of serious Admonition, mix'd among other wholesome precepts and instructions, having no dependence upon any thing preceding or any thing that follows; and therefore no way to be look'd upon as a Foundation whereon to rear the superstructure of an *Elysian Purgatory*.

The fifth place is *Matt. 5. 22.* Where by *Judgment*, *The Council*, and *Hell Fire*, seem to be insinuated three sorts of Punishment; so that *Judgment* must be *Death*; *The Council*, *Purgatory*; and then comes *Hell Fire* at last. But how strangely are the *Romanists* mistak'n in this Allusion! For by *Judgment* is only meant the Sentence

tence of the Inferior Courts of Judicature among the Jews; by *the Council*, the Sentence of the *Sanhedrim*, or Superiour Court. So that Christ here preaching Unity and Concord among Brethren, advises him that should *be angry with his Brother* to be-ware of the Sentence of the Inferiour Court, and him that *call'd his Brother Raca*, to prevent his coming under the severity of the *Sanhedrim*, or Superiour Court. And that this was only the meaning of Christ, is evident from the foregoing Verse, where he says, that *whoever shall kill, shall be in danger of the Judgment*; that is to say, of the Penal Law of the Nation. Nor does he mention Hell Fire till he comes to threaten the Perseverance and highest degree of the Crime. So that here is nothing intended to be spoken of, but two degrees of Punishment

ment in this life and one in the other, Between which there is not the least opportunity given for Purgatory to slip in. And there from this Admonition of Christ, to be so far from committing Murder, as not to do the least injury to our Brother, to deduce an Argument for a Purgatory in another world, is a far-fetch'd strain, in defiance of all human reason; since the greatest Patrons of Purgatory are not yet so mad as to bring it within the number of the objects of Faith.

The sixth place is brought out of *Luke 16. 9. Make to your selves friends of the Mammon of unrighteousness that when ye fail, ye may be receiv'd into everlasting Habitations.*

Hence they infer, that there is a Purgatory, because that sinners are admonish'd to *make friends* to be

be receiv'd into Heaven. As if Christ himself had forgot the Proviso which they themselves supply ; Be sure to make friends of true Piety and Faith in Christ, for your admittance after death into the Heavenly Habitations : for if ye do not, you must stay by the way in Purgatory, and be tormented till ye are fitted for those sacred mansions into which your friends, your Godly and vertuous Lives would have got ye entrance without more ado. Or else you may take it thus ; Make friends, that is, leave a good Legacy behind ye, that may get ye friends to pray continually for your deliverance out of Purgatory, and your admittance into *Eternal Habitations*. For without these two fences be supply'd , 'tis impossible from an Exhortation to a pious and Godly life, that may render a sinner

ner in a Condition to lay hold upon the promises of God, to strain an Argument for Purgatory, especially when there has not been given the least hint or intimation of the danger before hand. And indeed it seems a very strange thing that there should be such a place in being that Christ should either forget, or else want a word for.

The next place is that of *Act. 2. 24.* *Whom God has rais'd up, having loos'd the pains of death;* that is, the pains of Purgatory. And thus here is now Christ himself thrust down into Purgatory, and yet not a word of it in neither of the Primitive Creeds. For that all the pains of death here mention'd are only to be apply'd to him, is apparent from the subsequent words, because it was impossible he should be holden of it, that is, of death.

Now

Now then it is plain that this loosing the pains of death is limited to his Bodily resurrection; according to the words of *David*, who makes no mention of any Thing but the *Grave* and *Corruption*: which are both one and the same thing. To say, that Christ was himself in *Purgatory*, is absurd; in regard his Soul was without sin and had no need of Purgation. To say, that he went to release the Souls of the deceased is a Mystery, conceal'd as well from our Faith as from our Reason. And yet it had been but rational, that if there had been a Purgatory then, that the poor Prisoners should have been released that had been detain'd so long therein. But seeing there was no Purgatory then, as is apparent from our *Creed*, and the Creed of the Romanists themselves, how came

it since? And therefore the Council of *Trent* did wisely to command their Preachers and Writers not to meddle with these niceties; but left it to the Pope himself Dogmatically to establish a Purgatory, without considering where or what it was. Which, after all is done, is referr'd only to Tradition by the most prudent and wary of the Romanists themselves.

Now then it is a strange thing that all the Prophets, Evangelists, and Apostles, who, were so distinct and clear in all other things tending to our Salvation or Damnation, should leave us so much in the dark as to this concern of Purgatory: as if it had been left to these Celestial *Columbus's* to discover to these latter Ages, like another *America*, this new Region of the other world: And therefore let us believe



believe with St. *Austin*, according to the authority of God, that the Kingdom of Heaven is in the first place appointed for the Gods Elect; and that Hell is the second place, where all the Reprobate shall suffer Eternal Punishment. As for any third place, we know none, nor do we find any footsteps of it in Holy Scripture, from the beginning to the end. Nay, it is a contradiction to Scripture to assert any such thing as Purgatory; the Word of Scripture being plain and peremptory, that they who dye in the Lord rest from their Labours; which could not be true, were they after death to be Tormented in Purgatory.

## INVOCATION

OF

## SAINTS.

THE great Command of God in General, Thou shalt have no other Gods but Me; and that more particular Command, Thou shalt not bow down to any thing that is in *Heaven*, nor in the Earth beneath, nor in the Water under the Earth, is such a positive Bar to all Idolatry, that human Reason cannot but stand amazed to see the *Romish* Superstition cantoning out to his imperfect Creatures that Adoration which the sublime Creator claims with that exactness, as only due to himself.

Should

Should some great Prince allow to any one the freedom upon all occasions of making his address only to himself in Person, what an affront would it be to that Liberty, to find such a Favourite always truckling to the Prince's Servants? So that if we find our Prayers unanswered, it may be considered, whether the indignation of a Deity to find himself contemn'd by forbidden Addresses to the Creature, may not be the Reason. To thee only have I cried, says *David*, therefore thou heard'st the Voice of my Complaint: in which words are comprehended the whole Duty, Scope, and object of Prayer. But such is the affection of the *Romanists*, for these darlings of their Superstition, *Reliques*, that they cannot but have a kindness for the remainders of Pagan Idolatry.

For what is their Canonization, but a resemblance of the Heathens translating their *Heroes*, and Emperors into the number of the *Gods*. And it may be questioned whether St. *Hercules* may not be allow'd to take place of St. *Christopher* upon the Score of Seniority. What are all the crowd of their Saints, but in imitation of the *Larres*, *Lemures*, *Muses*, *Nymphs*, *Satyrs*, *Fawns*, *Silvans*, &c. Only that *Hesiod's Theogonie* or Catalogue of the *Heathen Saints* seems to be more closely compacted, then many of the Legends of the *Romanists*. For I appeal to all the World, whether St. *Themis* has not as much right to a *Saintship*, as St. *Katherine*: and whether St. *Cottus*, St. *Briareus*, St. *Gyges*, St. *Typhaeus* had not as much right to their Canonization as the seven Champions?

I know that being in great Distress to maintain their Point, they go about precariously begging assistance both from Authority and Reason.

But as for the Fathers, they give 'em no Encouragement at all. Know then, that in the first three Ages, and for above half the fourth, the Invocation of *Saints* was a thing altogether unknown in the Christian Church; and that God alone was only invoked at that time. So that when *Polycarp*, Bishop of *Smyrna*, and Disciple of St. *John*, was Martyr'd, and that the Jews desired the Governour of *Smyrna*, that the Body of *Polycarp* might not be delivered to the Christians, for fear, as they said, lest the Christians should worship him; the Church of *Smyrna* made answer in these words. *They know not*, meaning the Jews,

that we can never leave Christ ; for as for Jesus Christ the Son of God, we worship him. But as for the Martyrs, we only love them as they deserve, as being the Disciples and followers of the Lord.

*Ignatius* in the year 140. speaking to the Primitive Christians, ‘ Your Virgins, says he, have none ‘ but Jesus Christ alone before ye ‘ in Prayers, and the Father of ‘ Jesus Christ.

*Clemens Alexandrinus*, ‘ Since ‘ then, says he, there is but one ‘ only true God, both we and the ‘ Angels pray to him alone.

‘ *Irenaeus* in the Year 220. testifies, ‘ That the Church did nothing neither by Invocation of ‘ Angels, nor by Incantments, ‘ nor by any vain Curiosity, ‘ but purely, simply, and openly ‘ addressed her Prayers to God, ‘ who made all things, and to the ‘ Lord Jesus Christ.

*Ter-*

*Tertullian* about the same time adds, 'I cannot ask these things of any but God, of whom I know I can onely obtain them.

Of the same mind was *Origen*; 'We must pray, *says he*, 'to him alone who is God above all things, and to the Word, the only Son of God. And in another place, 'The knowledge of the Angels will not permit us to be so bold as to call upon any other than God alone.

*Ignatius* also reprehends the *Arrians* and *Grecians* for serving the *Creature*, instead of God, the *Creator* of all things.

The Canon of *Laodicea* Decrees, That Christians should not leave the Church of God to call upon Angels, which is a forbidden thing.

*Lastly,*

Lastly, *Lactantius* tells us, ' That  
 ' Angels have nothing else to do,  
 ' but to obey; and exhorts the  
 ' Christians not to worship or in-  
 ' vocate any thing, but only the  
 ' Godhead of our Maker and Fa-  
 ' ther.

If we address our selves to  
 Scripture, we shall find it mani-  
 festly determining the question a-  
 gainst the Abettors of *Invocation*.  
 For all the Psalms of *David*, and  
 all the Prayers of the Prophets  
 are addressed to God alone; and  
 in the New Testament no Pray-  
 ers are found but to God only; for  
 which *Bellarmin* gives a most  
 pleasant and ingenious Reason;  
*That when the Scriptures were writ-*  
*ten, it was not the Fashion to pray*  
*to the Saints; as if the Mode had*  
*the same prevalency over our*  
*Devotion as over our Habits.* And  
 therefore it was ( for we have  
 found the reason now ) that the  
 Angel,



*Angel*, not understanding the *Mode*, chid *St. John*, because he fell down to worship him, bidding him worship God, for that He himself was his Fellow-Servant.

Neither does Christ bid his Disciples pray to the *Saints*, but, When ye pray, says he, say, *Our Father, which art in Heaven, &c.* And his Answer to the tempting Devil, was severe and home, *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Lastly, Tis the admonition of *St. Paul*, Let no man beguile you of your reward in a voluntary humility and worshipping of *Angels*, intruding into those things which he has not seen; vainly puffed up by his fleshly mind. And therefore all Prayers to *Saints*, *Angels*, and the *Virgin Mary* are sinful; since Prayer is a Divine and Religious Worship, and such as ought to be

be given to none but God himself; according to that of *Herbert* in his *Church*,

*All Worship's his Prerogative, and  
a Flower*

*Of his rich Crown, from whence  
lyes no appeal*

*At the last hour;  
Therefore we dare not from his  
Garland steal,*

*To make a Posie for Inferiour  
Power.*

And now to all those reasons, which are manifold, drawn from the high dishonour done to God, in depriving him of that Prerogative of which he testifies himself to be so jealous: as also from the mistrust of his Omniscieny, his Alsufficiency, and his Omnipotency, I shall only add this one more, That seeing it is the Opinion of several of the  
Fathers

Fathers with whom the *Romanists* themselves agree, and to whose Authority they fly in all their distresses, That all the Saints in Heaven, even the Virgin *Mary* her self, shall pass through the Fiery Purgation at the last day (which is an Argument that as yet they do not enjoy an absolute state of Bliss) it must needs be a great folly to beg assistance of those that are not yet in the State of Perfection themselves, and may have more need to mind their own Condition, then to be interceding for others. Intercession is the Business of Christ alone, and it would be a presumption in the *Saints* to intermeddle in his Office, which he purchased at so dear a rate; especially knowing, as they do, that it is not through their own, but through his Merits, they enjoy the happiness

piness they possess, where every one has enough to do to give God thanks (the only exercise of the Saints in Heaven that the Scripture has discovered to us) for their particular Felicity, without intruding into their Saviours Grand Affair,

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